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THE

Bible Champion

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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.



EARLESSLY to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—*Henry Van Dyke, D.D.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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The Bible Champion---October, 1919

CONTENTS

ARENA

Origin of the First Man; His Creation by Jehovah—"Lovest thou Me more than these"—Higher Criticism of the Bible Examined by Scientific Methods—The Hexateuch Hoax..... 397

THE CLUB

Hygiene for Clergymen; Exercise—An Incredible Fable—Infallibility of the Higher Criticism Disproved—"Highbrows and Humbugs"..... 412

THE SANCTUARY

Godliness—The Victory of Truth—The Proof of God's Love—Ambassadors for Christ—Righteousness and Service—Taking up the Cross—The Living Dead..... 421

SIDE LIGHTS.....

INTERNATIONAL SUNDAY SCHOOL LESSONS

John and Peter..... 429

PRAYER MEETING SERVICE

"The Day"—Triumph Gloriously—Christ can get others—"The Keys"..... 431

OUR SERIAL

How Elijah became Mayor of New York..... 433

EDITOR'S WHAT NOT

The Scholarly Lie—Call Him Down—Hun Educational Conspiracy—What about the Presbyterians—Knowing God..... 436

Important Instructions:

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The Bible League of North America

An Organization Formed to Promote a True Knowledge
of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES



THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of THE BIBLE CHAMPION, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **“The Miracle Man,”** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; “was dead; He liveth and is alive for evermore.” (Rev. 1:18.)

2. **“The Miracle Workers of Today.”** They daily see the fulfillment of the Prophecy of *The Miracle Man*, “The works that I do, shall ye do, and greater works shall ye do.” (John 14:12.)

3. **“The Celestial Wireless.”** The Miracle Workers’ Secret and Medium of Power. “Before they call, I will answer; and while they are yet speaking, I will hear.” (Isaiah 65:24.)

4. **“The Modern Prophet, a Lawyer.”** “To the Law and to the Testimony.” (Isaiah 8:20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **“When the Bible Was Blotted Out.”** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8:11, 12.)

“When the Bible Was Blotted Out”

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers’ Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3: 26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6: 4-10.)

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The Arena

Origin of the First Man; His Creation by Jehovah

BY PROF. LUTHER T. TOWNSEND, D.D., S.T.D.

 N a former article the evidence was presented showing that there is in the universe an All-wise and All-powerful ruler, who is also a Master Mechanic, abundantly able to create worlds and human beings.

The limited space in the CHAMPION necessitated a dividing of the article; the second part of which is now presented to our readers.

Omnipresence, or the being everywhere at the same time, is another attribute of the Creator as taught by theology, based upon Bible revelation, and is equally taught by the disclosures of physical science and a sane philosophy. The evidence of this "everywhereness" of the Creator has its limitations, as was pointed out in the case of His all-powerfulness.

Astronomy is again appealed to, and its testimony is as point blank as any thing can be, or as the nature of the case will allow. Estimates as to distances have been made are as follows:

The planet Saturn is nine hundred million miles from the earth, and Neptune is three thousand million. The nearest fixed stars, Theta, and Alpha Centauri, are at least twenty millions of millions of miles distant. Arcturus is one hundred and fifty-four billion miles from the earth. And the star "61 Cygni" is distant not fewer than thirty-seven thousand million miles from our planet. And yet these heavenly bodies, as compared with some others, are near-by neighbors. The following statements may not be devoid of interest.

A ray of light moves at the rate of one hundred and eighty-six thousand miles in one second. Multiply this distance by sixty, then by sixty again, then by twenty-four, then by three hundred and sixty-five, and we have what is called a "light-year," which is a measure employed by astronomers in estimating the distances of the so-called fixed stars. Now notice, there are clusters of stars that are found to be hundreds of thousands of these light-years distant from the earth. So that if some of those stars should cease to shine where they are, they would continue all the same to shine upon our earth, age after age, and we would have no means of knowing that they had gone, or had been blotted out, though the blotting out occurred perhaps long before time began on this planet of ours. Herbert's couplet is suggested:

"Oh, rack me not to such extent,
These distances belong to Thee."

If the unbeliever should say, You have not yet, in this you are saying, proved that the Creator is everywhere present. The reply would be, True, we have not, and we cannot prove it, nor can it be proved or disproved. In all such matters existing limitations render both proof and disproof impossible, but one may say this, that so far as science can report there is nowhere, where God is not; and there is nowhere, where He cannot exercise His will, and if sufficient space is left, He could fill it and could create a universe ten thousand times larger than the one in which He and man are joint kings.

It is not surprising, therefore, when one contemplates these measureless distances, filled with countless millions of stars of almost inconceivable magnitude, that our earth appears to be only a mote floating in an ocean of "immeasurable splendor," and that on first thought man appears to be nothing more than a two-legged midget, and that the whole human race is a contention of ants rushing here

and there, in and out of earth holes or sand piles, and that God himself, under this mileage and tunnage of worlds seems, according to the talk of some men, to be crowded out, or crushed down, by the mighty universe He has created.

Though digressing a little from the main argument we venture to say in a word that the case is not so bad as it seems at first thought. For, from some points of view all worlds everywhere shrink into insignificance when compared to what goes on in the human skull. To be a thinker is greater than to be a planet or a star. It is, as Professor Lowell puts the case, "At first standing *primus inter pares*, man has developed into first with the rest nowhere."

The first man, even, if he were the only one whom God created, by far outranks all the rest of the physical universe. Man can measure the stars, as does their Creator, and weigh them in balances. He lifts his spectroscope to the stars and reports what are the materials composing satellites, planets and stars, visible to eye or telescope. What man is there, therefore, who would choose to be the planet Venus or Jupiter, or the Star Nu or Theta, rather than to be a man created in the image of God? Hail, thou two-legged midget; the universe bows before you!

Or how can a thoughtful man harbor for a moment the thought that He who created man, and all things else, could be overwhelmed even by the whole bulk of His creations? He is supreme; all else is the speck.

If additional evidence in support of what we have been contending for, namely a God who could create a man, is demanded by the unbeliever, we may offer the opinions of men who in every way are capable of judging in these matters—men who cannot be charged with prejudice against science and philosophy, and who are not strongly enough in favor of orthodox Christianity to be special pleaders for it.

As has already been shown, Mr. Darwin, over and over again, while offering natural selection as the agency that produces new species, always recognized an unknown factor and did not hesitate to admit the fiat creation of a few original germs or forms of life as the starting-points for his scheme of evolution. But such creations ought to have led to the conviction that there is in the universe an infinite, intelligent, controlling and eternal Power, whatever name is employed.

Alfred Russell Wallace, though holding evolution theories to the last, reached, however, this conclusion:

"Not all that has been written of the properties of protoplasm, or the innate forces of the cell, neither the physiological units of Herbert Spencer, the pangenesis hypothesis of Darwin, nor the continuity of the germplasm of Weissmann, throw the least glimmer of light on this great problem of the origin of man. . . . Not man alone, but the whole world of life, leads to the same conclusion that to afford any rational explanation of its phenomena we require to postulate the continuous action and guidance of a higher intelligence."

In his address at the Darwin anniversary, before the Royal Institution, in London, referring to Professor Haeckel, Mr. Wallace made this statement:

"These unavailing efforts seem to lead us to the irresistible conclusion that beyond and above all terrestrial agencies, there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and of which we ourselves are the ultimate and foreordained outcome."

The words of Lord Kelvin taken from an address delivered in 1903 also have an important bearing on this subject:

"We are absolutely forced by science to admit and believe with absolute confidence in a directive power, in an influence distinguishable from physical, dynamical and electrical forces. Scientific thought is compelled to accept the idea of creative power."

In an address on "Life and Matter," Sir Oliver Lodge also puts his negative upon all chance agencies and concurs with Professor Japp in this statement:

"No fortuitous concourse of atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of a single active organic compound."

Professor Huxley states his opinion thus:

"It has ceased to be conceivable to any person who has paid attention to modern thought, that chance should have any place in the universe."

But we may add, if not chance, then Jehovah, as previously shown, is the alternative.

The late Professor Edward D. Cope, who, in the judgment of eminent scientists, is outranked by scarcely any one of their number, while addressing one of his classes not long before his death, made this confession:

"I do not know that I am prepared to believe in theism, nor am I prepared to deny it; but one thing I must believe, that there is something that is the author of life which always has existed."

There is a passage in one of Herbert Spencer's later utterances noteworthy because it seems out of adjustment with much of his previous writings, and suggests that that apostle of philosophical evolution, after having travelled the entire circle of agnostic speculation and of higher scientific criticism, was permitted to get a glimpse of a different and better philosophy than he had been teaching. This is what he said:

"One truth must grow ever clearer, the truth that there is an inscrutable existence everywhere manifested for which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever in the presence of an infinite and eternal energy from which all things proceed."

That these men intentionally gave false testimony, or testimony not carefully thought out, can not for a moment be entertained. Shall not these men, therefore, on this subject be listened to instead of choosing for our teachers men who assert and scoff, but prove nothing, know little or nothing?

The next question to be asked is this: Is the Being who is all skilful and wise,—who easily adapts means to ends, making eyes for seeing, ears for hearing, and wings for flying, whose creations are evidence of His almighty and limitless presence,—to all intents and purposes a person, that is "a thinking, intelligent Being," as John Locke says, "that has reason and reflection, and can consider itself as itself; the same thinking thing in different times and places," and who is as Principal Lodge says, "Accessible to prayer, influenced by love, able and willing to foresee, to intervene, a guide, and wistfully to lead, without compulsion, spirits in some sort akin to Himself," and is He a sovereign and absolute ruler, whose sovereignty does not infringe in the least upon man's personal freedom or responsibility?

Or, on the other hand, is God something that is neither conscious of His own existence, nor conscious of anything that is going on in the universe, indifferent as to where mortals are, or as to what they are doing, or as to what will become of them a few years hence?

Such are some of the questions that in one form or another confront the human mind in moments of serious thinking, especially when thinking of the relation existing between God and man. This argument for the personality of God takes various forms, the following, for instance: There are upon the earth at the present time, according to scholarly estimates, not fewer than a thousand million conscious beings. But there was a time when there was not one of these millions here or elsewhere. And these conscious beings—men, women, children, who are now on the earth, a thousand million of them—could not have created themselves, nor have originated from chance happenings, nor through evolutionary or any other naturalistic processes, and nothing less than a living personality can create a living personality. It is as the psalmist puts the case: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" We may add, he that created a conscious personality, shall he not also be a conscious personality? No other but an affirmation answer is rational.

Similar to this line of reasoning, but several steps shorter, is that of the distinguished philosopher Descartes: "I am sure that I am a thinker; but I cannot be a thinker without being a person. Outside of me, therefore, there must be a

thinker who made me a thinker; for a thinker cannot come from one who does not think." The reasoning of Frederick the Great, as stated by Thomas Carlyle, is this: "He who has endowed man with thought, choice, emotion, and consciousness, must beyond all question have thought, choice, emotion and consciousness, and must, therefore, himself be endowed with personality."

It follows, therefore, that every person on earth is incontestable evidence that his maker is also a person, and not a nameless, thoughtless, headless, monstrous force that thinks nothing of itself, or for itself, or of, or for anything else, whether it be matter or man.

As we have been much in the way of quoting opinions we may add two or three that relate to the Creator's personality. The words of Clark Maxwell, one of the most distinguished of recent physicists are these:

"I have examined all (theories of creation) that have come within my reach, and have found that every one must have a God to make it work."

Equally decisive is the opinion of Professor Dana, expressed as follows:

"Whatever the result of further search, we may feel assured, in accord with Wallace, who shares with Darwin in the authorship of the theory of natural selection, that the intervention of a power above nature was at the basis of man's development. Believing that nature exists through the will and ever-acting power of the divine Being, and all its great truths, its beauties, its harmonies, are manifestations of his wisdom and power, or, in the words nearly of Wallace, that the whole universe is not merely dependent on, but actually is the will of, one supreme intelligence, nature, with man as its culminating species, is no longer a mystery."

Here, too, a personal Being must have been in Professor Dana's mind.

Louis Pasteur, the celebrated French chemist, is the writer of this saying:

"Posterity will one day laugh at the foolishness of the modern materialistic philosophy. The more I study nature, the more I stand amazed at the works of the Creator. I pray to Him while I am engaged at my work in the laboratory."

As before remarked, the late Lionel S. Beale, in scientific investigations, especially in the field of biology, has scarcely a peer in the whole world. After forty years of study, and with the aid of a microscope of the largest power, he thus stated the results of his investigation, in one of the addresses before the Victoria Institute, London:

"I have been unable to discover or frame any hypothesis which could be advanced as a reasonable explanation of the facts of any kind of living matter without admitting the influence of an Infinite power and wisdom. There is not a particle of living matter of any kind which can be explained except on the view that it depends upon God. The living particles themselves, and their action during life, can only be reasonably accounted for by attributing them to vital power created, sustained and regulated from the beginning by the living God. The infinite, designing, directing, sustaining power of the eternal living God, as it seems to me, looking from the science side only, must be acknowledged in every kind of living matter, and at every period of life."

The objector may claim that while these men acknowledge the existence of a something not ourselves, all powerful and eternal, they do not say, in so many words, that God is a personal Being. The reply is that we do not care whether they do or not. For when Lord Kelvin speaks of a directive and creative power; when Sir Oliver Lodge rules chance agencies out of the production of a single organic compound; when Professor Cope acknowledges that the author of life is an eternal being; when Herbert Spencer says that we are in the presence of an everywhere present energy, eternal and infinite, that can adapt means to ends; when Alfred Russell Wallace speaks of the continuous action and guidance of a higher intelligence; when Pasteur says he prays to God while at work in the laboratory, and when Professor Beale speaks of an infinite power and wisdom as the basis of all power and life, and of an eternal, living God, each one of these men makes all the confession that a believing theist cares to ask for. They might just as well say, and really do say, "I believe in God the Father Almighty, Maker of Heaven and Earth." The fact is that a plan and a purpose in the universe demand personality as a background, and "the reign of law" in the universe is evidence of a law giver, who from the nature of the case must also be a person.

But beside these already mentioned, there are profound thinkers and men of the most generous scholarship by the ten thousand who have devoted their lives to the study of nature's phenomena, and who have taken rank in the past and who take rank today with those who stand the highest in their departments of study and who are satisfied beyond the shadow of a doubt that there is in the universe a something, not ourselves, call it "*It*" or "*Him*," God, or something else, who is revealed to mankind in "the wise old book" as Israel's eternal and personal God.

What is called Divine Providence likewise has a place in this argument. That historic providence is evidence of a controlling and intelligent agency in the universe, no thoughtful mind can doubt. The records of cosmic, astronomic and geologic history, already have been touched upon and show that there has been, first and last, an originating process and a controlling agency, in the universe.

The presence of this agency in human history has strongly impressed itself upon all thoughtful minds. The words of Daniel Webster are representative:

"God has a providence in human affairs; and it is a part of that providence to triumph over error, and to assign to the actors in great events their proper places."

"There are no accidents in this world," was the opening sentence of the eulogy spoken by Charles Sumner, after the death of Abraham Lincoln.

In an oration of Edward Everett are these words:

"When a great event is to be brought about in the order of Providence, the first thing which arrests the attention of the student of history in after-times is the appearance of the fitting instruments for its accomplishment. They come forward and take their places on the great stage of action. They know not themselves for what they are raised up, but there they are."

Victor Hugo in his remarkable essay on Mirabeau concludes his analysis thus:

"Who among us does not feel, amid the tumult of the tempest, amid the conflicts of all the systems and all the ambitions that raise so much smoke and dust, that under yonder veil still hiding from our eyes the providential statue hardly yet hewn, behind the cloud of theories, passions, and chimeras, crossing, jostling, and devouring one another in the fog; beyond that sound of the human word which speaks all tongues at the same time through all mouths, under that violent whirlwind of things, man and ideas called the nineteenth century—who does not feel that something great is being accomplished? And God remains calm and does His work."

Gibbon, sceptic though he was, after having made the Roman Empire the study of the best part of a life time, could not fail to discover the intervention of a superior destiny. He saw and felt its presence; wherever his eye turned he saw the shadow of a mysterious power, and there were disclosed to his mind evidences that an invisible hand had moved among the affairs of men.

Every reader of Shakespeare has recognized the fact that the providential government of this world is one of the fundamental thoughts underlying all his historic dramas:

"I throw my hands, my eyes, my heart, to thee,
Thou setter-up and plucker-down of kings."

are words that bespeak the theological conviction of that prince of dramatist.

Bancroft represents the views of such historians as Robertson, Guizot, Carlyle, Motley, Grote, Milman, Rawlinson, Hallam, and many others, in saying, "It is when the hour of conflict is over, that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo! God is here, and we knew it not.'"

The author of "The Theistic Argument" employs these forceful words:

"The phenomena and laws of history can be understood and explained only by the admission of this great central conception of a supreme will embracing, directing, and controlling all things, all beings, and all events, in all space, and in all time."

What calmer and at the same time what more forceful words could be spoken, setting forth the overruling providence of a personal God than those employed by these scholarly thinkers and historians? And how profane appear the utterances of those who affirm that there is no God in the universe.

The outcome of metaphysical theology always has been recognized as affording unanswerable evidence in support of theism as opposed to atheism and pantheism.

In the treatment of this phase of the subject it may be said, first of all, and without fear of intelligent contradiction, that any wide-spread conviction, common to the human mind, has truth for its support. And that there is just such a conviction as to a Something in the universe which is not matter, and not ourselves, and that gives and leaves the impression of a Personal Being, is a matter no longer in dispute among men who think and reason. Says Aristotle, writing on this subject:

"By the primitive and very ancient men, it has been handed down in the form of myths, and thus left to later generations, that it is the Divine which holds together all nature."

Plutarch, having in mind the human race rather than the nature of things, writes thus:

"If we traverse the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but a city without a temple, or that practiceth not worship, prayer, and the like, no one ever saw."

We are not, however, unfamiliar with the fact that a few isolated cases have been cited where tribes, for instances, the Andaman Islanders, visited by Sir John Lubbock, and the Fuegians, visited by Admiral Fitzroy, showed no signs that they had any knowledge of God or of religion. But the feeling is growing that the investigators in these cases were not thorough in their search, and that if they had been more intent upon getting at the facts, these cases would not have proved exceptions to a rule that has been fully established.

The ancient Pharisees, Chaldeans, Canaanites, Babylonians, Syrians, Phoenicians, the "One God" of the early Chinese, the "Invisible" represented by Odin among the Northmen, the "Great Spirit" of the North American Indians, the "Sun-God" of the ancient Peruvians, the "Greater-than-many-is-the-One" of the Druids, the "Source of Light" among the Persians, the "Existence without Bounds" and the "Brahm" of India, the "All" of Platonism, the "Allah" of the Mussulman, the "Jehovah" of the Hebrews, and "The Supreme God" of the newly discovered tribes of the interior of Africa, are evidence that the God-idea has been stamped upon the souls of the great mass of men "as an indelible signature which no elevation nor degradation has thus far been able to efface," and that such an inwrought condition cannot be a lie. The universe of things never tells lies though thoughtless and perverse men may be left to draw false inferences.

But from another point of view this thought of a personal God is brought home to almost everyone. That is, when a human being is alarmed, as in an earthquake, or a storm at sea, or amid the appalling wreck of a railway train, it is the name of a personal being that instinctively breaks from the lips of even those who at other times are profane. The outcries, "God have mercy!" or "God save me!" have a meaning profounder than the words imply. It is as if the vision of a some one flashes out of the darkness, storm and wreck upon the awakened and terrified soul.

It is true men may blunt these instincts and intuitions by sin as they blunt their other faculties, but even after this blunting the consciousness of a personal God, during times of danger and death, with an appalling emphasis asserts itself.

It was pathetic, woefully pathetic, but really the most natural of things, when the *Titanic* was sinking into the iceberg waters of the northern Atlantic that the ship's band should render the familiar hymn: "Nearer, my God, to Thee." God was then felt to be within hailing distance. It may not be irreverent to say that the Deity has the mastery when danger and death are in the foreground.

Speaking on this subject, Cardinal Newman wrote these words:

"The wicked flee when no man pursueth! But why do they flee? Whence their terror? Who is it that they are afraid of? And whom do they see in the solitude, in the darkness, in the hidden chambers of the heart? If the causes that produce these emotions do not belong to the visible world, as certainly they do not, then the object that is feared and dreaded is not only supernatural, but a personality as real as any other."

Our space forbids the development of what is termed the moral argument which in a word, is this: that among the best and safest convictions is the one that presses upon the mind of man the thought of an obligation to the One on high, who also is the ruling and supreme judge in all human affairs. Any conviction lower than this, passes into the realm of animalism, and the disorders now rife in the world are traceable in a large part to the absence of this religious conviction. And when any man dismisses the personal Law Giver from the universe he will find it easy to disregard all law and "run the gamut of pleasure with other men's money and other men's wives."

When, therefore, we group the evidences before us—those furnished by materialistic theology, by historic and metaphysical theology and Bible theology—there is reached as clear a demonstration concerning an overbrooding Some one who is not matter and not man, as is possible in the realm of moral truth.

May we not now say that it is established, as far as facts and arguments can establish any thing, that the Being whom we call Jehovah can make worlds, a universe of them; not only can do this, but that He has done it. Borrowing an expression from Donald Hankey, though used in a slightly different connection, we may say that the evidences are so overwhelming that one can bet one's life that there is such a God, a God of infinite wisdom, who is omnipotent, omnipresent and personal in every sense in which that word can be employed.

If, then, there is such a Being, no reason can be given why He cannot create a full-grown oak tree as easily as He can make an acorn; that it would be no more difficult for Him to make a bird full-grown, than to create an egg from which the bird could hatch; no more difficult to make an oak, or a bird, or an elephant, than to create a bit of living protoplasm, or for that matter one living bioplast; and that it was just as easy and possible in a few ordinary days to create all plants and animals belonging to the human period, and man himself, as to consume millions of years in their development. Indeed the care, ingenuity, and watchfulness demanded in the naturalistic evolution of living things, calls for no less effort than would be called for in their momentary and fiat creation.

And certainly fiat creation cannot be regarded unscientific. Sudden transmutations, such as immediate creation implies, are all the time taking place. As a matter of fact nearly all chemical changes are instantaneous; where gun powder is converted into gas; when a particle of water becomes a particle of ice; when dead matter becomes living matter, and when living matter becomes dead matter the changes are instantaneous. And if matter is not eternal, as assuredly it is not, then its first appearance in the universe must have been instantaneous. One moment it was not, the next moment it was. And of light the same may be said. The Bible record is scientifically correct. "Light be," was God's command, and without delay, "light was."

Here certainly are analogies enough to lift into the realm of a reasonable assurance the fiat origin of the first man.

This is the thirty-first of a series of articles on the origin of the First man and Collapse of Evolution, by Dr. Townsend. The thirty-second will appear in the November issue.

* * * * *

Between creation and the incarnation of Christ there is one small but important object, an altar of sacrifice. Between the first coming and the second coming is another small object, the table of the Lord. The altar of sacrifice refers back to the creation and fall of man, and forward to the incarnation and cross of Christ. Every victim that bled upon the altar reminded men of their sin, of Adam's fall, and of the disaster that overtook the race, and pointed forward to the Lamb of God that was to take away the sin of the world. Likewise the table of the Lord has a double references—backward to the cross, forward to the coming of the Lord; and every time we sit down at the Lord's table the body and blood of our Lord, as represented in the bread and the cup, point back to his cross and forward to his second appearing. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—Arthur T. Pierson, D.D.

“Lovest thou Me more than these”

BY H. W. MAGOUN, PH.D.

I.

HE last recorded conversation of Peter and Jesus was personal. In the original Greek, as is well known, two different verbs are used to mean love. Of the reason for their use much has been written and more has been said. Nearly all agree that they do not mean the same thing; but the explanations of the commentators have been so different as to appear irreconcilable, and one writer is therefore of the opinion that they have indulged in “wild guessing” and that no real difference is to be looked for (*Bibliotheca Sacra*, vol. xlvi. pp. 524 ff.).

This cuts the Gordian knot but does not *untie* it. In fact, it is probably exactly what the other solutions were supposed by him to be! Consider this. In the original a distinct anticlimax can be both seen and felt. The English obscures that fact; but a little glossing will bring it out. As the editors have resorted to glossing freely,—italicized words are glosses—no objection can be raised to that method of procedure. The result will be about as follows:—

“Simon Johns, *lovest thou me more than these *love me?**”

“Simon Johns, *lovest thou me?*”

“Simon Johns, *art thou fond of me as a friend?*”

Peter had affirmed twice that Christ knew that he was His friend, and Christ at last took him up on that assertion—much to Peter’s discomfort. Then, Peter exclaimed in desperation: “Lord, thou knowest (hast seen) everything; thou knowest (perceivest by observation) that I am thy friend (am fond of thee)!”

This represents the real situation, but it does so roughly. The verb *phileō*, “be fond of,” “be a friend to,” may also mean “show affection for,” “kiss,” while the other verb, rendered “love,” really means, “exhibit *agapē* for.” As an extensive description of what that is can be found in 1 Cor. xiii., no further description of the love involved need be given at this point. The thing really required is an analysis of love itself, and that will next be undertaken.

Love is not a simple thing. It is almost as complex as man himself. He is a combination of body, soul, and spirit, and love is affected directly by that fact. It may be mere personal attraction. If so, it is love on the physical plane and its true name is passion. It depends on beauty or what passes for it as seen by the person attracted. On the other hand, it may be a matter of fellowship, of common likes and dislikes, and it is then found on the intellectual plane, its true name being friendship. Finally, it may be unselfish devotion to some one on the basis of character or of relationship or of obligation or of need. This is the love of 1 Cor. xiii. mentioned above. It is spiritual and is usually found on the spiritual plane, though it may be perverted.

When a person is attracted by another’s beauty and then proceeds to idealize its possessor, he is perverting this last kind of love. He is also emphasizing the proverb that love is blind. Love is not blind, though passion is almost sure to be; for love looks at things as they are and makes allowances. On the other hand, passion looks at things as it would like to have them and does not make allowances. That explains the proverb, “Love that has only beauty to keep it in health is sure to be short-lived and is apt to have fits.” Naturally. It expects the impossible and raves when it fails to get it.

No one ever committed suicide for love. The thing that was in evidence was passion. That is blind and unreasoning and foolish and desperate. It is due to a sort of fascination that may be as deadly as any ever exercised by a serpent on its prey. It is what the Greeks call *Erōs* and the Romans *Amor* (French *amour*). It has its proper place in the economy of things; but it may easily degenerate into lust, and it needs to be held in with a curb bit.

This kind of love—it is the thing most often called love by the unthinking—is positive, dominating, and aggressive. It differs widely from friendship, in that it is inclined to be selfish and unreasonable. It may be tempered with idealism

and often is, and that fact usually obscures its real nature. Moreover, the person who falls a victim to it is apt to be wholly blind to that real nature; for he is almost certain to believe and affirm that his love is of the most exalted type. Others are not so sure. Consider Romeo and Juliet.

Friendship is negative rather than positive, in its assertiveness; for it almost never prefers its own good to that of its object, provided it is real rather than spurious. It is usually unselfish, or ought to be, and it ordinarily seeks to benefit another without thinking of asking for any return. It is the result of a community of interest or of tastes or of ideals or of relationships or of beliefs or of politics or of religion. It may be suddenly awaked by the sight of a fellow townsman in a strange land, even if there has been no previous acquaintance. Common ground to stand on is the bond of friendship.

This kind of love is far broader than the first, as must be patent to any one who thinks. It has various types. Even thieves have a certain kind of affinity for one another and therefore a sort of friendship. Common guilt can be a bond as well as common interest, because men feel that those in the same condition understand them better and will feel more kindly toward them. Friendship implies equality of a sort, and it may therefore be the highest kind of a compliment for an exalted personality to call one his friend.

Love of the highest type—spiritual love—almost defies analysis. It is well described by Paul in his letter to the Corinthians; but it is not so easy to define it. It covers too broad a field. Benevolent love which is unselfish, is willing to forgive, denies itself for others, seeks their good always rather than its own, never tires, cares for the lowly and the loathsome, seeks to save the lost, goes on missions to those who sit in darkness; tries to obey God even at the cost of life, and shows other similar characteristics—that is love indeed, and it is the only love really worthy of the name.

As might be expected, these different kinds of love are inextricably mixed in human affairs and relationships. They may be compared to the three primary colors—red, yellow, and blue (indigo). Red and yellow blend into orange, yellow and indigo produce green, and then blue, and indigo and red, in combination, give us violet. In the solar spectrum it is impossible to tell just where one color begins and the other ends; but the three main colors are plain enough, and the union of the whole results in pure white light as we get it from the sun.

Love is like the solar spectrum. True conjugal love is a beam of pure white, including all the various types mixed in due proportion. It is not common. The middle element, friendship, is apt to be either absent or not sufficiently developed. If it were, husband and wife would be chums and confidants. We do not emphasize this need enough. The other two elements are always seen with clearness. Witness Tennyson's lines in "Locksley Hall":—

"Many an evening by the waters did we watch the stately ships,
And our spirits rushed together at the touching of the lips."

Conjugal failure is almost always due to a lack of this sort. It paves the way for misunderstanding and distrust, because it allows an initial idealization, not warranted by the facts, and the consequent awakening is not pleasant.

In married life many types of love can be found, and they rival the colors of the solar spectrum in their diversity. They may be and often are confused with one another, since men lack the necessary insight to determine what the composing elements are, even as they do to analyze the different colors obtained by combinations of those that are primary. Moreover, some of them are blind in such relationships, just as some men are blind to distinctions of color. As a rule, the three primary colors are plain to everybody, and in a similar way the different kinds of love can be distinctly recognized as existing among men.

If they are not always called by their right names, neither are other things so called. In fact, men use words with a singular carelessness, and their meaning drifts in consequence. "Aggravate" properly means to enlarge; but in colloquial dialectic it is employed to indicate annoyance. When Dr. Johnson was caught kissing the maid, his wife exclaimed: "Why, Dr. Johnson, I am surprised!" "No,

my dear," said the doctor, "you are amazed. I am the one that is surprised." His usage was the correct one; but colloquial speech has forgotten the fact.

Like and love are not synonymous in any true sense, even if men do make use of them as if they were. She likes Peter and James but loves William, will not be misunderstood by even an ignoramus. We like our friends, even if we do like things as well; but love usually connotes something deeper and stronger than is implied in like. Love, however, has many meanings.

We are not commanded to like our enemies; for that would have been unreasonable. We cannot like them. To like is to have brotherly affection for, and we cannot do that with an enemy. We are told to love them, and the command is a reasonable one. It means that we are to cultivate a spirit of benevolence towards them—make use of the spirit of love described by Paul—or, in other words, exclude from our hearts the demon of personal spite and be ready to give them a square deal whenever the opportunity offers itself. That love is wholly on the spiritual plane, like the love that cares for the repulsive.

Untrained minds may not recognize these things, and such minds suffer from many a perplexity in consequence. Ignorance goes much further, however, since it conjures up imaginary significations. A "tough" rather enjoys being called a villain, but he will resent the term, "no gentleman." Similarly, "a lack of good breeding" smites like a whip, when the hearers are not quite sure what is meant thereby. Daniel O'Connell silenced the famous "Biddy" Moriarty by calling her such things as "a heartless old heptagon," "a whisky-drinking parallelogram," "an old diagonal," and "a convicted perpendicular in petticoats." She simply could not answer him, because she could not understand what he said.

Euphemisms may be mentioned in this connection. They are intended to cover up—to camouflage, if you will—the true state of affairs instead of exposing it to the lights. They make use of a word in some sense that it does not normally admit as one of its significations. Thus, Friend may be applied to a paramour, and such a usage is beginning to appear occasionally even in the papers. In time, a persistent perversion of that sort will change the meaning of the word itself and drag it down to a degraded use. Witness the fate of "love" in the days of King James. It explains why "charity" had to be resorted to in his times when a person meant love of a pure sort. "Love" had become a euphemism.

Other languages show similar phenomena. Greek marriages of the olden days were business matters, and "lover" and "husband" were not necessarily synonymous terms. Nevertheless, *erōs* was avoided, because its associations were all bad, and *philia* was not thought of, because it was too colorless. Hence *agapē* was the term employed by the "lover," regardless of the character of his suit. The word suffered in consequence, very much as "love" did in English.

We instinctively put the best foot forward, and we therefore put the best possible construction on our emotions. Their complexity allows us much leeway in this connection. Certain proverbs reflect the fact. "Love me little love me long" is one of them. It implies a goodly mixture of friendship without undue passion or idealization. "Friendship sometimes leads to love, love to friendship never," on the other hand, must have reference to passion or to something strongly resembling it. It cannot be spiritual love.

In "Das Lied von der Glocke," Schiller, in referring to conjugal matters, says that passion flees, the love must remain, even as the blossom decays to make room for the fruit. He is quite right, for he has reference to the unselfish appreciation of the endearing qualities of one's spouse. That is love. That must remain, if the marriage is not to end in shipwreck.

Language is not a perfect instrument, and its limitations are constantly reflected in the use to which words are put. Love may still be called spiritual, when it has shaded from pure indigo, so to speak, into blue or green or, occasionally, into violet. The last is questionable, however, because it necessarily involves more or less passion and possibly idealization. Moreover, the use of the word in such a connection may be euphemistic. That is probably why the Septuagint, in Proverbs v. 19, employs the word *philia* for conjugal love. *Erōs* was under condemnation in the context, and no possible room for doubt must be left.

These considerations show how futile the counting of statistics is in dealing with questions of this nature. Statistics may help "prove" something to their compiler's satisfaction, but it may be quite the opposite of the truth as a matter of fact. Our proverb, "Figures won't lie, but statistics will," clearly recognizes the true situation in that connection. Statistics are misleading.

It must now be tolerably plain that Peter only claimed that he was a friend to Jesus. The verb *phileō* had two well-defined senses, "to love as a friend" and "to treat as a friend." To treat as a friend has always implied kissing, apart from Anglo-Saxon communities, and that is the sense in which the word has survived in modern Greek. The kissing involved may be purely conventional and between members of the same sex. It therefore implies nothing of importance.

On the other hand, the old Greek word for a "lover" bears unequivocal testimony to the true situation. It is *erastēs*, from *eramai*, which is related to *erōs*. "Lovers" were "admirers"; and yet they were devotees of passion. The Greeks recognized that fact with clearness, since they had no other word for such persons. The persons themselves, however, always dodged the implication and made use of the euphemism implied in *agapē*. That was a nice lover's word; it implied devotion and admiration and unselfishness on the part of the lover. What more could be asked?

Human nature has a part to play in all such matters, and the fact must be recognized if one's views are to be worth anything. The appropriation of this word by lovers was an unconscious testimony to its original exalted character. If it had not had such a character it would have had no allurements for them. Their passion must be made to look attractive and noble, and the word selected to describe it must have such a connotation. To fail to see that much is to be lacking in good common sense. More need hardly be said.

(TO BE CONTINUED.)

Higher Criticism of the Bible Examined by Scientific Methods

BY JUDGE FRANCIS J. LAMB

 JEAN Astruc's work, published 1753, is recognized by all as the beginning of what has come to be known as Higher Criticism of the Bible. The contention put forth by Astruc was, that *before* Genesis of the Canon was produced, there existed two parallel narratives, each embracing the entire subject matter of Genesis—that one constantly used the name Elohim to designate God—that the other constantly used the name Yahveh to designate God. That was the primary basis of Astruc's criticism. Upon that fundamental contention as a reality Astruc founded all his inferences and conclusions.

Is the Astruc contention true?

The conclusions Astruc inferred and drew from that basal contention of the actuality of the two alleged narratives were (1) that a supposed editor called Redactor had taken first a portion from one of the narratives and then a portion from the other narrative and so on, consecutively, and embodied the alternately selected portions until by that process the editor produced Genesis of the Canon. (2) That by such use of the two narratives Astruc accounted for the alternation of the divine names of Elohim and Yahveh as they are found (in the Hebrew) in Genesis. Astruc's contention has been denied, controverted by Christian scholars, by sermons, addresses, articles, books, pamphlets, etc., and by like means Astruc's followers have given his contention their support. This literature pro and con is voluminous if not vast. It has been put forth, and with what results in determining the verity or falsity of Astruc's contention? Despite what some optimists say, the unpleasant fact is, the result of this championing of opposing parties leaves the question of the verity or falsity of the Astruc contention in the undeterminate sphere of discussion and debate. Astruc's coadjutors are

still boldly advocating his contention with large following. The voluminous literature pro and con may be contemplated as a notable example of polemics—controversial writings. We do not see any promise, that continuing the same method of dealing with Astruc's contention, however prolonged, will result otherwise than to leave the question of its verity or the opposite in the same sphere of incertitude.

We deem this condition not only regrettable, but unnecessary. For the Higher Critic's contentions can be dealt with by other potent means and methods than discussion, polemics, and debate—namely, by science and the scientific method of investigation.

Jurisprudence is the science that by its functions, principles, methods, and processes, when it is administered, discriminates truth from error, and by and through the medium of proof, ascertains and establishes fact and verity on which contested matters depend, between opponents. Although works on Jurisprudence limit their discussion to controversies between litigants in courts of justice, the principles, functions and powers of the Science (outside of Courts) are available to any and all contestants for ascertaining and decisively determining truth and fact when at issue between them.

We propose in this article to bring the primal contention of Astruc into the forum of Jurisprudence, and subject the validity of the contention to the just rigor and thoroughness of the tests and ordeals of that science as administered in courts of justice. Some fundamental matters of Jural Science must be had in mind in order to a just understanding of the proceeding.

When controversy between opponents exists, depending on fact or verity (in dispute) and the controversy is brought into the forum of Jurisprudence, that science requires, *first*, the ascertainment of the point or question on which the conclusions in controversy depend or hinge. *Then* the science requires that that point or question be stated as an affirmative proposition by the one asserting it. That proposition denied by the opponent makes the Jural instrument known as "the issue." It raises, *separately from all else*, the distinct specific question: Is the proposition so affirmed true? Jural Science halts all other proceedings in the matter until that question is answered or determined. In the sphere of discussion and debate quite the opposite obtains. There suppositions, presumptions, conjectures, hypotheses, assumptions, are freely used, often perhaps uncaringly conceded, tentatively or otherwise, and the value of rigor and certainty, characteristic of science is lost in the flux of discussion.

The question raised by the "issue" cannot be answered by debate or discussion. The party making the affirmative proposition cannot maintain it except by proof. The medium of proof is evidence. Evidence is not a specific entity. A reality that is related to the point in the "issue" may be evidence. But it must be reality. Evidence cannot be unreality, it cannot be something imagined, it cannot be supposition or conjecture, i. e., "something that might well be." The standard of what may be evidence is fundamental in Jural Science. The oath taken by each juror on a trial emphasizes this. It is that the juror will well and truly try the issue (describing it) and a true verdict render on the evidence. As an additional safeguard against the juror acting on supposition, hypothesis, or any unreality, there is added to the oath this:

That what the juror shall act upon in making his verdict shall be "evidence given him in court." Jurists and Courts of highest standing confirm the foregoing. The New York Court of Appeals in *People vs. Beckwith*, 108, N. Y. 73, adjudged "evidence is the medium of proof." "Proof is the effect of evidence."

Bringing the contention of Astruc into the forum of Jurisprudence, we see that the Astruc contention as to forming Genesis of the Canon and the alternation of the names of Elohim and Yahveh in Genesis depend distinctly and wholly upon the existence *in fact* of the two alleged narratives, i. e., the Elohistic and the Yahvistic. Hence Jural Science requires that the verity, the alleged existence, of those narratives, must be the basis of the affirmative proposition of the issue to be tried. Stated as an affirmative proposition, Astruc's contention is:

Before Genesis of the Canon was produced there existed two parallel narratives, each embracing the entire contents of the subject matter of Genesis—that in one of the narratives the writer constantly employed Elohim to designate God—that in the other the writer constantly employed Yahveh to designate God.

We deny the proposition.

That makes the "issue" to be tried, viz.: by the tests, standards and processes of Jural Science. The burden of proving the proposition true rests upon the party affirming the proposition, i. e., the critics. If they do not or cannot produce evidence proving the proposition so affirmed to be true, Jural Science determines the "issue" against them.

What evidence do Astruc or his coadjutors, now bring, or have ever brought forward or produced, to prove that the alleged Elohistic and Yahvistic narratives, in fact existed, before Genesis of the Canon was produced? Or that the alleged narratives ever existed? The answer is none. They do not produce a single evidence that the alleged narratives ever existed. Their contention has been before the world more than a century and a half and no witness or deposition of a witness or any document or record testifying to having known, read, handled or seen the alleged narratives has ever been produced. In such case, (failure of evidence by the party on whom the burden of proof rests), Jural Science condemns the proposition so affirmed and put in issue, as invalid, untrue, fallacious. That is the result because the proposition at issue is destitute of evidence to maintain it,—the outcome of the ordeal of trial of the issue, and all inferences and conclusions based thereon are consequently condemned as fallacious.

If we closed this article at this point, we should doubtless hear from the Astruc critics that we had not duly considered what they contend as maintaining as true the Astruc contention in the "issue." We will in next number consider their contention.

They claim that taking Astruc's primary contention as to the real existence of the parallel narratives before Genesis was produced—and using it as an hypothesis, and dividing Genesis thereby on the criteria of the divine names, Elohim and Yahveh, they produce two full narratives of Genesis, each embracing the contents of Genesis, in one of which Elohim constantly designates God, and in the other Yahveh constantly designates God. By this they contend they make proof that the primary contention of Astruc put in "issue" as above is true.

The critics cannot produce from Genesis the two narratives they claim to do, if they deal with Genesis with integrity—nor without mutilating the Bible record.*

But (2) we do not here follow the critics in their scheme of speculative fancies, for we are here dealing with the critics' contentions in the forum of Jurisprudence, and this very scheme of the Astruc critics has been considered, tried out and condemned by Jural Science, in its administration in courts of justice. For when duly examined this scheme of the critics is found to be a scheme to make mere supposition, proof of fact—an attempt to make mere supposition the basis of evidence. This scheme has often been attempted by suitors in actual trials in courts of justice. But the attempts have been uniformly condemned as fallacious and rejected. The doctrine of Jural Science based on fundamental principle is firmly established that hypothesis cannot be the foundation of proof of fact. The courts justly describe hypothesis as mere supposition, something imagined; that being a mere supposition there are no limits or restrictions to hypothesis, as there are none to human imagination, which is boundless and that the meaning of hypothesis in law, does not vary from its usual significations. The decisions of the courts are uniform in condemning all attempts to make hypothesis be a basis for proving facts. We will state with some care, one case, because (1) it is a leading case and (2) because the only question involved in the case, was this identical question of attempting to use and make hypothesis a basis for proof of fact. The case is *DuBois vs. The State*, 50 Alabama Rep. 139-140. DuBois was indicted for the crime of larceny in stealing a pocketbook. At this

*In Genesis 28:20, 21, responding to God's transcendent promise to him, Jacob's vow was "Yahveh shall be my Elohim." The vow cannot be divided, nor can the divine name be separated without destroying the vow.

trial in the lower court, when the evidence was completed, the prosecutor contended that the evidence proved the defendant guilty. To meet that claim the prisoner's counsel requested the court to charge the jury that "if the jury can account for the loss of the pocketbook mentioned in the indictment on any other hypothesis, consistent with defendant's innocence, then the jury must find him not 'guilty.'" The trial court condemned the request as false doctrine and refused to give it. The defendant was convicted and the case was removed to the Supreme Court of Alabama. That tribunal affirmed the decision of the trial court, saying, "*An hypothesis is a mere supposition,* and held that the jury could not account for the innocence of the accused by *supposing facts*, (i. e., hypothesis) as their verdict must be founded on *facts in evidence* and not on supposition."

The doctrine of Jural Science here announced is clear, that tested by that science, it condemns the scheme of the critics, and is conclusive that the critics cannot make proof of the actual existence of the alleged Astruc narrative by *supposing them to be real* and using such supposition as an hypothesis to account for the production of Genesis or to account for the alternation of the divine names in Genesis; for as adjudged, as above cited, proof of the actual existence of the alleged Astruc narratives can only be made by "*facts in evidence*" of which the Astruc Critics produce none.

The Hexateuch Hoax

BY THE EDITOR.

HEN two or more Huns conspire to manufacture a monumental lie, they always fail. Each is too eager to outdo the other in extravagance and incredibility. The result is a dull, coarse joke, rather than what was intended. There is nothing in literature, we have seen, that offers a better illustration of this Hun method than *The Hexateuch Hoax*.

It began with a silly *conjecture* by a French Free-thinker. It made little or no impression until it reached the Hun, Eichhorn. In a flash he must have felt, "I can beat that!" The Hun intellect does not invent. It steals the ideas of others and contorts them into grossness and folly. Eichhorn named his bantling Higher Criticism. It is now the synonym of Modern Scholarship as applied to the Bible. It is the latest fad of the infidel foes of Revelation. Evolution had its brief day. It is now displaced by the new fantasy.

Last month we examined the first document of the manufactured Scriptures—the Jahvist. In this number we examine the second document—the Elohist. The division of the sacred text into J and E is based upon the pretension that J uses *Jahveh*, and E uses *Elohim*, when naming the Divine Being. We have related a bit of the learned Hebrew lawyer's experience with Hun critics. The controversy grew out of the falsification of this variation in the Divine Name. Wiener was ready to prove in a Court of Justice, if sued for slander, that the scholars had deliberately lied concerning the variants of the Divine Name. He stood ready to prove that the whole division of the text for this reason was a fraud and a lie.

The Elohist Great Unknown wrote 750 B. C., about a century later than the Jahvist Great Unknown. As it would not do to locate them in the same part of the country, the Jahvist, J, was assigned to Judea and the Elohist, E, to Ephraim, possibly so the mystic symbols might have a double use—the Divine Name and the locality. As with the Jahvist, the creators of the Elohist, extracted from the text such portions as might best seem a completed Document for their purpose. To the imaginary author, they gave a personality, a style and an achievement, as clearly defined as if the writer was quoting from history, rather than writing fiction.

"The literary style of E, is, in general, much closer to J than D or P, the other documents." Indeed, so similar are J and E that even their creators have to concede that literary criteria alone would often not suffice to distinguish E from J. Nevertheless, there are certain general differences. "E is less vivid and con-

crete, more artificial and reflective than J. Yet, although more artificial and polished, E is regarded as less successful from an artistic standpoint than is J. especially in the effective structure of a series of related incidents. E is at his best in the picturing of touching, pathetic, 'teary' scenes.

"E is guided by a definite theory that the name of Jehovah was first revealed in Ex. 3. Hence he never uses that name prior to Ex. 3, but always calls the divine being simply God (Alohim). "The exceptions are charged to the villain who is always meddling, called Redactor or Editor. It might be suggested, since Wiener made his threat to reveal the liars, it is deemed wise to acknowledge there are exceptions and E, even, is consistent, and in many cases says *God*, and in others *Jehovah*. To make doubly sure this slip has been protected, some have created an E₁ and an E₂ to find a criminal author.

"E has a more specific aim than J. He describes God as the supreme ruler of Israel, her Lawgiver, guiding her destinies from Abraham to the promised land, as distinguished from J's simpler, more nationalistic, ethical, and religious ideal. E's conception of God is sublime and majestic, and nearer to the 'moral monotheism' of Elijah or Amos than was J. E never has a concrete representation of God, as does J; the theofanies of E are colorless. God is present in the pillar of cloud and fire; He is symbolized by the ark; He dwells invisible in the tent of meeting. On Horeb He is veiled in a cloud. He does not appear in physical form; a voice is heard, but no form is seen; angels appear frequently as God's representatives; the divine will is imparted through dreams and visions. But God himself is too exalted to walk in the garden in the cool of the day.

"E rejects the divineness of the natural, which had been J's view, in the interests of a marked spiritualism. The former is realistic, human, natural. The latter is equipped with the full apparatus of Miracle, vision and divine intervention. E has a decidedly more keen moral sense than has J. In numerous instances E's version of a story removes or softens the morally offensive features of J. J's friendliness to civilization and the arts is entirely missing in E. The prohibition of all images in religion acted as a deterrent to art. J had represented the conquest of Canaan as a slow and painful process. E, on the contrary, seems to hold that Canaan was conquered by the coöperating tribes under the leadership of Joshua in a few years, by the aid of divine intervention. In general, J and E are parallel accounts of the same history. E adds very few new facts not found in J, but works over substantially the same material from more reflective and theological standpoints, softening the morally offensive passages in J, substituting religious for profane motives, and divine miracles for human deeds, thus spiritualizing the ancient herosagas. It is evident that neither J nor E composed his narrative out of his imagination. Each drew on the existing tradition. There are numerous considerations that point in the direction of the use of J, by E."

The Kindergarten Story Book about "The Bible in the Making," (Smyth's), is a textbook for Young Ministers. It has this bit about E. "A northern prophet or group of prophets wrote a similar work to J for Northern Israel. We know less of this work than of its predecessor. We have less of it to judge by. The same earnest spiritual purpose runs through it, but it lacks the vivid personal touch which is the charm of J. It looks as if it were the work of a group of prophets rather than of one.

"The first piece we have of it is inserted at Genesis 15, so we do not know whether it went back beyond Abraham. Its story runs parallel with the Judah Bible, though evidently it is using different early sources, for there are discrepancies between the narratives, and it uses different names, i. e., Horeb instead of Sinai; Amorites instead of Canaanites; Jacob instead of Israel.

"The most marked difference is the use of the title *Elohim* (not *Jehovah*) in all the earlier narratives. Therefore scholars have designated this document as the *Elohist*, which is rather stupid of them, for it only shows this characteristic in its earlier sections, and it is not the only one to do so. However, *Elohist* it must remain with its abbreviated title as 'E.'

"The general conclusion of scholars is that it did not long remain a separate book. Later editors very soon after combined it with the Jahvist Bible into one complete narrative, which is conveniently designated by the combined letters JE."

The only true statement the kindergarten story contains is the remark that "the scholars are *stupid* for calling this Book the *Elohist*." We will add the same remark about the Kindergartner. To go to the trouble to write a Book about things that never were, and describe the "earnest spiritual purpose and vivid personal touch" of a "make-believe prophet," and pretend he was one of those who made one of "The Bibles Before the Bible," is worse than "stupid," *it is lying about the Word of God.*

The Club

Hygiene for Clergymen; Exercise

BY PROF. LUTHER T. TOWNSEND, D.D., S.T.D.

HAT physical exercise of some sort and to some extent should be kept up systematically while one is engaged in any kind of mental work is no longer a disputed question. Without exercise the general health is sure to suffer, and if mental tasks, severe and protracted, are carried on in violation of this hygienic law, a fit of sickness is likely to follow.

It is said of Thomas Carlyle that a physical breakdown followed the completion of each of his publications. The reason given, at least one of them, is, that unremitting application and insufficient exercise while writing brought on the collapse.

In a previous article the statement was made that when the body is loaded with worn out tissues, which is a foreign substance and consequently an irritant, it must be removed or it will clog the mental machinery. But as already pointed out exercise is one of the means for ridding the body of this harmful and poisonous tissue.

It also should not be overlooked that by reason of some of the modes of modern life, and the consequent lack of exercise, the muscular power of the heart often is weakened and its tissue degenerates. There comes a day or an hour when it is called on to do a little extra work, but, instead of doing it, *fails* altogether; the frequency of this disease of heart-failure is startling.

Doubtless the horse, the carriage, and the automobile are doing important service, but many a man would improve his health and prolong his life if he would sell his horse and his auto and take to his feet. The elevator in tall buildings is a convenience, but the majority of young men whose offices are in those buildings, would better ride no oftener than every other time.

But the more practical questions to be considered relate to the kind and amount of exercise that ought to be taken by clergymen while they are in active service.

A preliminary caution or two may be worth while. One is this: On reading an article or a treatise upon the importance and necessity of exercise, the first impulse of a young clergyman will be a resolution to make up for the months or years of past neglect. Our advice is, Move cautiously, young man. Too great and too sudden change of habit in physical matters is unwise and often unsafe. The factor of time is needed that the body may adjust itself to the new conditions you are about to impose upon it.

Old men likewise may be cautioned. The facts in their case are these: Until the brain worker is near fifty years of age he not only can keep up his general health by exercise, but also can store up physical force and strength for subsequent years, but after reaching this meridian of life, it is doubtful if there can be any increase of strength; the most that can be done is not to allow the waste to get much beyond the repair and never to draw needlessly on the capital though a

moderate amount of exercise is still necessary in order to free the body of its worn-out tissue.

It is commonplace to say that an amount, or kind of exercise that is perfectly safe at twenty or twenty-five years of age will injure more than benefit one who has seen sixty or seventy years. We say this, however, though commonplace, because some old men are foolish and try to keep up the appearances of being still on the youthful side of life. While old men should keep going, they should at the same time slow down in their going.

And sometimes a man well on in years thinks he can relieve a congested headache, a bit of indigestion or some other ailment, by taking vigorous exercise—for instance a dog-trot up a hill-side, or a horse-back ride on a hard-bitted horse, whose trot is as hard as the pull on the bit, or by taking a boat row with a quick stroke on a flowing river, or against an ocean tide. But the chances are, nine cases in ten, that the trouble he is trying to relieve will remain; a more gentle exercise, followed by a quiet rest, will prove the better medicine.

The rate of movement in going up a flight of stairs has evoked considerable discussion, but the verdict seems to be this: from youth to twenty years of age, if the health is firm, one may run up two or three flights of stairs, two stairs at a step, not only without peril, but with probable benefit. From twenty-five to forty years of age, if in sound health, one may climb those same stairs with a firm and vigorous step and be benefited. But when one is past sixty-five or seventy, or at any earlier time if one is not in firm health, especially if there is a tendency to heart trouble, the rule is to go up deliberately and slowly, even laggingly, stopping perhaps midway, if the flight is a long one, and there take a moment's rest. The reason for this rule is obvious. That is, when one is in normal health the heart beats seventy-five times a minute. Assuming then, that the man is of a sound body, and that he climbs the stairs as rapidly as possible, it will be found that on reaching the top stair of three, two, or even one flight, his heart will be beating one hundred and twenty times a minute. The increase is, therefore, forty-four pulsations a minute, which brings a severe strain on the heart. In case of one whose heart is diseased this stair climbing effort may produce immediate death, or, if not, it is likely after a while, if the practice is continued, to bring on some organic heart trouble for which no cure is possible.

There is another peril, aside from this one, that comes from violent exercise, which is this: the walls of the veins and especially those of the arteries are more or less worn by the rush of blood through them year after year, and besides this they are not as elastic as they were in youth and middle life. Very vigorous exercise of any kind increases the action of the heart abnormally, and the blood is sent coursing with greater rapidity through its normal channels. And as with other liquids the greatest flow of blood will be along the line of the least resistance, but in case of brain workers this least resistance is usually in the arteries of the head and neck. Blood pressure follows in the brain and a drop may ooze through an artery there and the man will drop as quickly as if a bullet had entered the heart or brain. Sometimes there may be a partial recovery, but often the victim never moves or speaks again.

As to the kind of exercise to be taken by clergymen, we may say, first of all, that it is now quite generally understood among authorities on health subjects that the exercise called for by modern athletic sports is in nearly every respect harmful. The late Dr. Richardson, who treated this and kindred topics very wisely, in speaking of the evils of over-exertion in athletic sports, employs this language:

"I venture to affirm that there is not in England a trained professional athlete of the age of thirty-five who has been ten years at his calling who is not disabled. The observations made by the physicians of the Greek, Roman, Arabian, and Italian schools respecting excessive physical exercise, and the maladies incident to it, admit of but one interpretation, namely, that such exercise induces premature decay and early death."

No one need be told that the Jews, who never have cultivated the bracing and invigorating exercises of the athlete, live on, while the most powerful nations, and those distinguished for their perfect physical culture and development, have died

out, and whole empires of strength whose tread made the earth tremble, have disappeared.

We do not say this outcome is due altogether to excessive exercise, but this can be said, that the Jew is evidence that national existence does not depend upon athletic sports and exercise of the heroic type. It has been said that it was an over amount of exercise that brought Charles Dickens to his grave and that it was an unwise and excessive dumb-bell practice that made William Cullen Bryant little other than a walking shadow.

Women as a rule are not athletes, yet they live as long as men; indeed, life insurance tables give to women the better life rating. No one would think of the lion, tiger, or other of the feline tribe, as having poor muscular development, and yet they take no more exercise than the pursuit of food necessitates. Nature gives the longest life to the sedentary animal.

While still urging a moderate amount of exercise, we may say that a clergyman need not be able to carry a barrel of flour on his shoulders, or to floor a bull with a blow from his fist, or turn a somersault forward and backward ten times in succession. What is needed by him is not abnormally developed muscles, but a body that has what are termed "staying qualities," and these two characteristics—overmuch muscle and "staying qualities"—are rarely found in the same person. The muscular man is sometimes a sham physically, and next to an idiot mentally. Neither brain monsters nor muscular monsters appear to the best advantage in the pulpit, or in the doing of pastoral work. A gentleman who has devoted his life to the study of health problems, says:

"Sometimes, when I look at the splendidly developed muscles of an all-round athlete, I can't help pitying him, for I know that his race is apt to be a short one. He has overdone it, and nature always resents crowding. The trained athlete is much more susceptible to derangements of the system than the man who has not abnormally developed his muscles. They are a nervous, ill-tempered class of men. They are worried at small things. The most fretful and miserable fellows imaginable are the crew of a college boat club who are trained for a great event. They are as nervous as old women. The man of sedentary habits, whose body is well nourished, whose habits are correct, and who takes just enough light exercise to keep him in good condition, is barring constitutional tendencies to disease, the man who will be the best preserved and enjoy the best health."

It is, therefore, evident enough from every point of view that the least desirable thing for a brain worker is an overdeveloped and hardened muscle. The normal muscle is far better. When a man in middle life, who is engaged in brain work, has exercised more than is necessary to keep the body and his muscles in health, he has needlessly wasted physical force that might have been better employed. When the muscles are made hard, corded, and knotted a permanent injury has been done; their elasticity has been destroyed and the blood circulates through them with increased difficulty. Those ponderous muscles of the athlete call for so much of the man's vital force that his lungs will become enfeebled, and consumption be induced, or his heart will be enfeebled, and some disease of that organ will follow, or his brain deprived of its proportion of blood and vital force, will become sluggish, and a Goliath in physical strength will be outwitted and displaced by some Bethlehemish stripling. Mr. Winship developed powerful arm, shoulder, and back muscles, but in consequence was ill-proportioned. He could lift three thousand and three hundred pounds, but died young, as has been the fate of a whole generation of physical giants.

Our young athletic clergymen should not forget that it is the symmetrically developed man who can best answer the calls, physical and mental, that are made on him. He is the one who has the "staying qualities."

But does some one ask: "What is symmetrical development?" It can be seen in the statue of Apollo Belvedere. There are in that statue no corded and stiffened muscles. The limbs are nowhere overburdened with flesh; there are no great bands or cords on the legs or over the shoulders, and except for a slight, rounded contour, the muscles scarcely can be traced. In such a body there are both beauty and endurance, and that is the body in which the mental worker will do his best. Let him seek no other.

Incidentally we may say that the recent severe athletic training for women is of questionable benefit. The housewife who keeps her house in order, takes no small amount of what is termed "the moderate kind of exercise." More steps are taken, however, than many men imagine; but they require no *strain* and prove, on the whole, beneficial.

Unquestionably moderate muscular movements carried on for considerable time are much more beneficial than energetic efforts carried on for less time. Thus, a walk of four or five miles at a moderate pace, would be better for one's health than a run of one-fifth that distance.

"Not long ago," says the retired editor of *The Christian Advocate*, "I was engaged in conversation with one of our best known teachers. We were on a ferry boat. A lady, accompanied by her son, a somewhat robust young man, entered the saloon. The lady instantly addressed the teacher concerning her son. Her countenance indicated so much anxiety and sorrow that, after we had walked out upon the pier, I said to the teacher: 'What was the trouble with the boy?' The reply was: 'He has heart disease.' 'What brought it on?' 'Excess in roller skating during the past winter.' 'Will he not outgrow it?' 'The physicians give very little hope.' 'Have there been any other cases of injury?' The teacher, after a moment's thought, replied: 'There have been in my school eight cases that I now think of, of young ladies that have injured themselves for life.'"

Another question calling for an answer, is this: When would clergymen better take their exercise? The answer is found in the hygienic rule, that one should never exercise vigorously within an hour before, or an hour after meals, and not sooner than three hours after what is called a hearty meal. Nor should a clergyman ever, for any considerable length of time, exercise vigorously before beginning work on his sermon. The fact seems to be that intellectual activity is incompatible with very much bodily exercise, even though it is of the more moderate and unobjectionable kind. A man who is thoroughly tired from physical exertion is sometimes as much disqualified for mental production as is a sick man. It is said that Burns never "made a song in haying time; he was no poet while a farmer, and no farmer while a poet."

Dr. H. C. Wood asks this question: "Did anyone in the evening of a day spent in following the hounds or tramping after a pair of pointers ever compose a poem or write a sermon?"

A clergyman who takes on himself all sorts of manual labor, and does chores about house and yard from morning till night, putting up stove pipes, building hen coops, and taking care of 500 hens may have, after a time, a permanent job at that business. The pulpit needs not an exhausted man, but one of vigor, and will tolerate gracefully, or for a long time, no other.

But if ordinary or what are called scientific gymnastics are ruled against, what is the exercise that is to be recommended to clergymen? In reply there need be no hesitation in saying that whatever movements expand the lungs and bring into sudden play the muscles in every part of the body, are the exercises that are sanest and safest. Light weight pulleys, sparring, striking at suspended elastic balls and a course of calisthenics with lightweight, are safe forms of artificial exercise and are better in many ways than the trapeze, the horizontal bars and hanging rings. The unweighted limbs, put in vigorous and varied motion, may well take the place of much machinery that is found in the gymnasium. The watching of a baby in its almost perpetual motion and self-invented or instinctive gymnastics, will prove very suggestive and can be safely followed—certainly as far as they go. Horse-back riding for a young man, or a man of middle life, has its advocates. Doubtless a good saddle horse, if not a hard trotter, affords exhilarating exercise; but not every clergyman, unless in a country parish, or on a circuit, can afford to keep a horse.

The modern wheel has been in good favor and by many clergymen is unqualifiedly recommended. Personally we know too little of it to speak with authority.

But there are two forms of exercise that can be recommended to clergymen without qualifications. The first is vocal gymnastics. Besides being helpful and strengthening physically, they are of very decided importance in case of a public speaker. We are sure of not being far afield in saying that a hall for vocal gymnastics where clergymen can use the voice to its utmost capacity and range, as singers are accustomed to do, would be of more benefit than all the heavyweight gymnastics in Christendom. Statistics made up in Italy, a few years ago, showed that vocal artists were exceptionally healthy and long lived; it was also discovered that consumption had never claimed a victim from those who played on wind instruments. There are valid reasons for saying that voice practice is one of the very best systems of gymnastics that can be taken by any clergyman. And one will be surprised in the analysis of this kind of exercise what a large number of important muscles are brought into play by such movements as are called for even in tone production alone. There is a saying that reads like this: "If sickly, sing that you may be healthy. If weakly, sing that you may be strong."

Many of the old preachers who used to line-off and lead-off, and who were accustomed "to sing with all their might" were far wiser hygienically than they knew. The solo and quartet have something to be said in their favor, but from the health point of view, they fall far behind choir and congregational singing in which all may receive benefit.

The second most important exercise for clergymen is a vigorous walk with an elastic step. Are our clergymen sighing for health and the golden age? Walk to it, is good advice, and not dream about it, nor ride to it.

Sir Herman Weber, the eminent European physician, who recently died at the age of ninety-five, was accustomed to give this prescription to his patients:

"Walk, walk, walk, every day, and while walking give the arms full play. By so doing the bones, blood, muscles, nerves and brain will be kept in healthy activity. Moreover, never mind the weather. Take your exercise, be the day wet or fine, hot or cold, above all, avoid sitting over a fire. Nothing is more conducive to senility."

A vigorous walk cannot harm a well man, though it may tire him. The elasticity of step should be kept up as long as possible. A double advantage is gained during some part of the walk if the breathing is less frequent than usual, but fuller and deeper. It cannot well be questioned that by far the larger number of successful and long-lived mental workers have taken their exercise in walking rather than in any other way.

Just before engaging in literary work, Bacon, Cowley, Sir William Temple, Evelyn, Buffon and Addison were accustomed to find stimulation in a vigorous, but not in a protracted and tiresome walk. Some of Newman Hall's most effective sermons were thought out when slowly walking from place to place in the open air. Professor Edwards A. Park, for many years, was accustomed to walk leisurely the streets of Andover, especially in the evening, thinking and composing a lecture or sermon.

David Dudley Field, through all his active career, had no superior at the New York bar, and of whom it has been said when he was eighty, that he was in one respect like Moses: "his eye was not dim, and his natural forces had not abated," even to the end of his life, Mr. Field was an advocate of both horse-back riding and walking. These are his words:

"In 1846 I bought a horse, and I have not had a headache since. Every morning I arise at six o'clock. I have done so for forty years. I take a cold bath, dress myself, jump on a horse at seven o'clock, and ride for an hour. I then breakfast, and work at my house until eleven o'clock, when I walk down town, a distance of four miles. I remain at my office until three o'clock, then walk home, and dine at six."

Here, then, is the daily walk of eight miles for a man when eighty years of age.

There is now naturally suggested the question, How many miles shall a clergyman walk each of his twenty-four hours? Such a question cannot be very well answered off-hand. The personal equation must always be considered. The esti-

mate given by Professor Parkes, an eminent English authority on sanitary science in a measure answers the question:

"Every man, who is in good health, weighing about one hundred and fifty pounds, should put forth daily an amount of muscular exertion that would be equal to that required in walking eight or nine miles on level ground."

If we may judge from the experience of David Dudley Field, this estimate of Professor Parkes would not be excessive.

The Reverend Albert Vogel, of Jeannette, Pennsylvania, believed to be the oldest active preacher in the United States, now upward of one hundred and two years, (July 12, 1919), is still able to preach. He has never smoked or chewed tobacco, or drank intoxicating liquor. "Hard work, lots of walking, with an occasional fishing trip," is the formula that he gave on his recent birthday for a long life.

Now if we deduct the exercise that is called for in going the ordinary rounds of a scholarly and faithful clergyman's life, there will remain a call for six or eight miles of open air walking daily. And if he will take daily this amount, not in a lagging way, but with a free and elastic step, not consulting the weather (for that is the way to escape the necessity of consulting a physician), he will find, when other conditions already mentioned, are complied with, that life is a delight and sermon-building a pastime.

(TO BE CONTINUED.)

An Incredible Fable

 PROFESSOR ORR, in *The Problem of the Old Testament*, proves that the Hexateuch Document is unbelievable fiction. We select brief quotations from a vast multitude to prove that the invention is immoral and unhistorical.

1. "There is no mistaking the serious nature of the moral issue. . . . What we have is the deliberate construction of an elaborate Code of Laws, with the express design of passing it off upon the people in the name of Moses. . . . It is not a codification of ancient law, it is something entirely new. There never existed such an ark or tabernacle as the Code describes with minute precision. The Tabernacle is a pure fiction, obtained by halving the dimensions of the temple, and making it portable. There never was a choice of Aaron and his sons to be priests, or a separation of the Levites to be ministers to the priests. There never was a tithe system for the support of priests and Levites; there never were Levitical cities; there never were sin and trespass offerings, nor a day of atonement, such as the Code prescribes; there never were feasts having the historical origin and reference assigned to them in the law. These institutions were not only not Mosaic, but they never existed at all; and the constructors of this Code knew it, for they were themselves the inventors. . . . This is a case not of mere literary convention, but one of serious intention, with a view to gaining a real advantage by the use of the law-giver's authority.

"The nearest parallel, perhaps, that suggests itself is the promulgation in Europe in the ninth century of our era of the great collection of spurious documents known as the Isidorian Decretals, carrying back the loftiest claims of the mediaeval Papacy to apostolic men of the first century. No one hesitates to speak of these spurious decretals, which gained acceptance, and were for long incorporated in the Canon law by their rightful name of 'forgeries.' Can we help giving the same designation of the handiwork of these exilian constructors of a pseudo-Mosaic Code? It is futile to speak, in excuse, of the different standards of honesty in those days. It is not overstepping the mark to say, that men like Jeremiah, Ezekiel, and Ezra, were as capable of distinguishing between truth and falsehood, as conscious of the sin of deceit, as zealous for the honor of God, as incapable of employing lying lips or a lying pen, in the service of Jehovah, as any of our critics today. We simply cannot conceive of these men as entering into such a conspiracy, or taking part in such a fraud, as the critics' theory supposes.

For it was undeniably as genuine Mosaic ordinances that it was meant to pass off these laws upon the people. Let only the effect be imagined had Ezra interpolated his reading with the occasional explanation that this or that principal ordinance, given forth by him as a law of Moses in the wilderness, was really a private concoction of some unknown priest in Babylon—perchance his own!

"2. Besides the moral, there confronts us a *historical* incredibility. We do not dwell on the peculiar taste of these exilian scribes, of whose very existence, it must be remembered, we have not a morsel of evidence, who, out of their own heads, occupied themselves with tireless ingenuity in elaborating these details of tabernacle, encampments, and ceremonial, planning new laws, festivals, and regulations for imaginary situations—devising everything with such care, and surrounding it with so perfect an air of the wilderness, that, as the critics declare, no trace of the real date by any chance shines through. Neither do we dwell on the singular unity of mind which must have pervaded their ranks to enable them to concert so well-compacted and coherent a scheme as, on any showing, the Levitical law is.

"We shall assume that some peculiarly constituted minds might delight in evolving these fanciful things, and might even, at a sufficient distance of time, get their romance by mistake accepted as history. The thing which needs explanation is, how the scheme, once conceived, should be able to get under way as it did, in the actual circumstances of the return from the exile. That problem has only to be faced to show how incredible is the critical solution. We turn to the account of the production and reading of the law by Ezra in Neh. 8, and are there presented with a plain, unvarnished tale, which bears upon its face every mark of truth. . . . There is not a hint that anything contained in this 'book of the law' was new, though the knowledge of much that it contained had evidently been lost. The entire congregation listen to it with unquestioning faith as 'the law of Moses.' Nothing, on the premises of the theory, could be more surprising.

"Many of the more learned in the gathering—men versed in genealogies and priestly traditions—must have been well aware that the most striking of the ordinances which Ezra was reading from his roll, were unhistorical inventions, yet they take it all in. There was a strongly disaffected party, and a religiously faithless party in the city,—a faction keenly opposed to Ezra and Nehemiah,—but no one raises a doubt. . . . The very Samaritans—the bitterest of the Jews' enemies in this period—receive not long after, the whole law at the hands of the Jews as the undoubted law of Moses. Is anything in the 'traditional' theory more astounding, or harder to believe, than all this is?"

Infallibility of the Higher Criticism Disproved



In the current number of the *Princeton Theological Review*, Professor Robert Dick Wilson, who occupies the chair of Hebrew, left vacant several years ago by the death of William Henry Green, devotes 56 pages to a scathing exposure of the errors of the recent destructive criticism of the Old Testament. Professor Wilson ranks as one of the most thoroughgoing and competent students of Old Testament literature, and he shows in this article in very damaging light the falsity of the statements so constantly repeated by a certain class of scholars, that all scholarship agrees in placing the date of Daniel, Ecclesiastes, portion of Isaiah, many of the Psalms, and other portions of the Old Testament in the Maccabean period, only 150 or 200 years before Christ. We have room to give only a few of his points.

1. These critics are repeating the statements of Delitzsch made in 1875 that "the use of 'the frequent abstract formation in *âth*, *ôn* and *âw*' in the book of Ecclesiastes is among the proofs 'so absolutely convincing and irrefutable' of the late date of the work, 'that as Delitzsch exclaims: 'If the book of Koheleth be as old as Solomon, then there can be no history of the Hebrew language'" (p. 401). But since Delitzsch wrote the above a large number of documents, among them the Tel el Amarna letters, have come to light which prove the complete falsity of this statement. In these recently discovered documents there is abundant evidence to

show that these forms were common in every one of the four great Semitic languages except Arabic, and would have been most natural in Hebrew literature in the time of Solomon.

2. Dr. Driver, simply following the footsteps of German scholars who preceded him, adduces twenty words to prove that Daniel and Jonah are later by centuries than the times of which they treat, but Professor Wilson, having made a complete concordance of the occurrence of these words finds that there is no truth in this statement.

3. The occurrence of Aramaic words in these and other books adduced as evidence of a late date is shown to be entirely fallacious, "because the latest evidence from the extra-biblical inscriptions, as well as the Old Testament itself, goes to show that the Hebrews and Arameans were closely associated from a time long precedent to that in which the critics claim that the oldest documents of the Old Testament were written" (p. 429).

These are but three specimens of the argument from grammar and vocabulary which occupies the first thirty pages of the article, which concludes with the following challenge to those who are popularizing the disproved theories of the destructive critics.

"In conclusion, we claim that the assaults upon the integrity and trustworthiness of the Old Testament along the line of language have utterly failed. The critics have not succeeded in a single line of attack in showing that the diction and style of any part of the Old Testament are not in harmony with the ideas and aims of writers who lived at, or near, the time when the events occurred that are recorded in the various documents. In every case, it seems clear that the language suits the age at which the *prima facie* evidence of the document indicates that it was written. We boldly challenge these Goliaths of ex-cathedra theories to come down into the field of ordinary concordances, dictionaries, and literature, and fight a fight to the finish on the level ground of the facts and the evidence" (pp. 434, 435).

The last twenty pages are devoted to showing that the chronology, the geography, the historical data and the religion of the Old Testament all conform to the most recent discoveries of outside evidence relating to the subjects. The conclusion of the whole is commended to those professors of Old Testament literature and committees of the publishing departments of our great denominations who are dallying to so disgraceful an extent with these discarded theories of the destructive critics of the Old Testament. Finally he says:

"But the time has come to conclude this somewhat sketchy summary of evidence for the defense in the case of the critics against the Old Testament. We hope that the evidence adduced will be sufficient to convince those who have read the articles that the general reliability of the Old Testament documents has not been impaired. The literary forms are in harmony with what comparative literature would lead us to expect. The civil, criminal and constitutional laws agree with what the civilization of the ancient nations surrounding Palestine would presuppose; while the ceremonial, moral, and religious laws are differentiated from those of others by their genesis in a monotheistic belief and a divine revelation. The use of writing in the age of Moses and Abraham is admitted by all and the existence of the Hebrew language in the time of the Exodus is assured by the glosses of the Amarna letters, as well as by the proper names on the Egyptian and Babylonian monuments. The general correctness of the Hebrew text that has been transmitted to us is established beyond just grounds of controversy. The morphology, syntax, and meaning of the language of the various books conform with what the face of the documents demands. The chronological and geographical statements are more accurate and reliable than those afforded by any other ancient documents, and the biographical and other historical narratives harmonize marvelously with the evidence afforded by extra-biblical documents.

"We, therefore, send this essay forth with the prayer that it may strengthen the faith of those who still believe in God and in Jesus Christ his Son. We need not and do not fear the truth about the Bible. We welcome all sincere and honest

study of its origin, purpose and meaning. But is it too much to ask and hope that more of those who have been appointed by the Church to teach its history and its doctrines should devote their time and energies to the defense of its great and fundamental, unique and outstanding, facts and implications, rather than to the picking of flaws in the garments of the prophets and to the punching of holes in the robe of Christ's perfection? It may not be ours to remove all the difficulties, to harmonize all the apparent inconsistencies, to explain all the mysteries, and to solve all the problems of the Old Testament; but we can show at least, that we believe that Christ and the Apostles are more likely to be right than we, that the age-long judgment of the Church with respect to the Bible may after all be right, and that our business is to defend with all lawful means the citadel of faith rather than to join the hosts of the infidel in the assaults upon its walls" (pp. 455, 456).

DEAR DR. HAMILTON:—

The above article may serve a good purpose in the CHAMPION. It would be well to have the attention of some of our denominational publishing committees called to it.

Faithfully yours,

Oberlin, Ohio.

G. FREDERICK WRIGHT.

“Highbrows and Humbugs”

 R. NEWTON WRAY, of Taylor University, in "*Must the Bible Go?*" stores highly explosive munitions for the war against the enemies of God's Word. He permits us to use bits of it for the campaign we are joining with him in carrying on. We quote a few bits especially timely in our examination of the Higher Critics' Bible, "The Hexateuch."

"G. K. Chesterton, the acute English novelist, essayist, critic and philosopher, attacks the higher critics in a leading magazine under the sarcastic caption of *High-Brows and Humbugs*, and with merciless logic lays bare their 'quackery.' He declares that the spirit of higher criticism 'is, in its collective quality, a spirit of hypocrisy and impudence. Its principle is to demand for indecision the most abject worship that was ever offered to certitude.' He hits the homage paid to higher critics in this fashion:

"Those who sit at the feet of the higher critics in literature use the language of liberty because it is almost imposed on them by law; but their true atmosphere is not liberty or even the search after truth. They do not believe by choice. They doubt by authority."

"Mr. Chesterton's argument embraces an analysis of 'a learned and skeptical article' on the story of Lady Godiva, which, he says, 'contains every one of the vanities, stupidities and falsehoods with which I am taxing what is called the higher criticism.'"

The professor also quotes a rare illustration of *Journalistic Good Sense* about the Bible.

"Another example of good lay sense is the following Canadian newspaper's reply to a destructive critic and university professor: 'One of the constant sources of amusement to every journalist is furnished by the mistakes of the critics who think they can pick out the work of the various writers on a newspaper. Unless there is some special circumstance to guide them, they are apt to be astray three times out of four. With these examples of the fallibility of literary criticism, the average journalist will not be disposed to "take much stock" in the claim of the higher critics to be able to carve up the books of the Old Testament among a number of mythical authors and collaborators, claiming that this chapter of Genesis was from one source and that from another, that this portion of Isaiah is by one author and that by some other. While our critics cannot determine the authorship of much current literature, while they cannot decide who

wrote the letters of Junius, or whether or not Shakespeare or Bacon wrote the famous plays, though they have abundance of circumstantial evidence to work upon, they are asking too much when they expect the world to give up the traditional view of the Scriptures and accept their fantastic and far-fetched theories. Let the critics show that they can solve some of the literary mysteries of the present or the immediate past before they undertake to dogmatize as to the composition of books written thousands of years ago."

The professor introduces these, with a personal statement:—

"Common sense while recognizing the difference between the Bible and the world's literature is quick to perceive the absurdity of the reasoning of higher critics when tried upon the latter. Examples may be cited to show how the documentary hypothesis of the critics is demolished by the application of its principles to a writing known to be the work of a single hand. The fact that it has been possible by this method to make such a writing consist of the work of several authors utterly discredits that hypothesis and confirms the strong evidence supporting the Biblical position. The self-assurance of higher critics is their most notable characteristic. When they are through with the Bible, it is more wonderful than Joseph's coat. They resolve writings that possess many marks of unity into a patch-work of numerous authors—even reducing sentences into fragments with manifold origin—and proclaim their product true history."

"We suggest they try their skill on some piece of literature that is the joint work of two or more hands, and point out the parts composed by each hand. Not one of them would assume to dogmatize concerning the Besant and Rice novels as they do about the Pentateuch and other portions of the Old Testament. Here is fiction whose dual authorship they cannot detect. Yet they are cock-sure that the Pentateuch is the work of many authors and editors and that the various fragments must be assigned to this, that, and the other unknown person, designated symbolically as J, E., JE, D, JED, J-1, J-2, J-3, etc., P-1, P-2, P-3, etc., R, R-1, R-2, R-3, etc., etc., with no limit set to this addition. Common sense is indispensable to a sane, sober criticism and is one of the strongest guarantees of the triumph of conservative Biblical scholarship."

The Sanctuary

Godliness

BY BISHOP H. C. MORRISON, D.D.

Exercise thyself rather unto godliness.—1 Tim. 4:7.

HAT is Godliness? It is unselfishness, and conformity to law. We know no better definition. The great first principle of right, which inheres in the divine nature, and which we mean by the word law, is the basis of all true success. To succeed against this principle would be to succeed against God. Jesus Christ, who lived a life of success, and the success of whose life is filling the ages, kept the laws of nature and of God. He said, "It becometh us to fulfill all righteousness." This conformity to law is the first element of worldly success. Godliness takes hold on the *here* and the *hereafter*.

Financial success comes by conformity to law; and its spinal column is good common sense. The law allows this to every man; but the sad thing is there are so many of us that haven't as much of it as the law allows. If a man lack common sense you can do little with him. Set him up in life and he is soon sprawling again. Such people simply wriggle their way; sometimes up and sometimes down. Sometimes on their feet and sometimes on their belly. But they are not expected to succeed; hence the world is neither shocked nor surprised at their failure.

A Mistake to Live for one Life only. A man may keep the laws of health and of worldly success; and in keeping these he feels well. We live largely in our

feelings. So a man may take the peace of circumstances for the peace of God, and fancy himself right for the next world because he is in harmony with this one.

Another proposes to serve God, say his prayers, go to church, be religious, and let the things of this life take care of themselves. Here are two forms of fanaticism. The moralist who succeeds in this life and leaves the next life to take care of itself; and the religionist, who fails here, and occupies himself only for the future life. Both alike miss of God's design. God ordains no failures, but provides for success in both worlds.

The Life of Christ was Unselfish. The question with Him was not how He might use men, but how He might bless and save them. The man who lives in his own schemes, and regards other men as so much material for his use,—a sort of pontoon timber to bridge his way to success,—has no real part in either life. His whole being is one vast inflow upon that fathomless sink which we call *self*.

Let a man live among his fellowmen as the vine-dresser among his vines; looking to see where, and how, he may improve them. Lifting up the one who has fallen; propping another just ready to fall; and giving a touch wherever it may strengthen and help another to success. If the community look brighter, and feel better, by your work, then, like the husbandman leaving the field, you are the better and happier for the day's toil. Godliness loves humanity, and seeks as Christ did, to make it nobler and better.

Exercise thyself to obtain Godliness. Every man is born in a state of ungodliness, or depravity; and no man is a son of God until he is born again. He is born a *creature* of God, but it requires a second birth to make him a *son* of God. "If any man be in Christ Jesus he is a new creature." "But as many as received Him, to them gave He power to *become* the sons of God." If we are born sons of God, how then can we *become* sons of God? How can we become what we already are? This popularism—"the Fatherhood of God and brotherhood of man"—is one of the "wiles of the devil." And just at this crisis, when union, union, *union!* is the cry of the world, in church and state, Satan is making full use of his opportunity. If we are all sons of God then why need we be uneasy? What need of seeking a change of heart? Thus he soothes men in their sins to secure their damnation. The Master said of certain men, "Ye are of your father the devil." Not my sons, but sons of Satan. Anything, with the devil, to keep men from coming to Christ. And this popular cry is doing its deadly work, both in the pulpit and out of it. We are all the *creatures* of God; but never his *sons* until we come to God by faith through Christ. The *brotherhood* of man and *creaturehood* of God is according to Scripture. But the Fatherhood of God does not come in until, through repentance toward God and faith in our Lord Jesus Christ, we are born of God and adopted into the heavenly family. "All men are God's creatures, and all *converted* men are His sons."

What first separated man from God? It was self-gratification. He ate his way out of Eden. And men have been following their appetite to destruction ever since. As he ate his way out, he must fast his way back. "If any man will be my disciple, let him deny himself." No man was ever saved who did not put his basilar nature under control of his higher being. The tyranny of appetite! Mightier than the wites that bound Samson.

And this basilar bondage is something of which men are ashamed. Opium, whisky, morphine; these carry such a sense of humiliation that few men, or women, have the courage to confess the truth in regard to their use. And these habits grow as rapidly as poisonous weeds. Samson thought to "arise and shake himself" and be as strong as before. But alas! the Philistine shears had passed over his head, and his strength was gone. These habits clip the locks of the soul, and weaken and enslave the moral powers.

Surrender is salvation. Surrender not to the appetite, but surrender to God. Any man can get free from the slavery of appetite if he will only become willing to let it go *forever*, and trust God to make him free. "If the Son shall make you free, you shall be free indeed."

Exercise thyself to retain Godliness. Our religion cannot be recorded and laid up,—like a deed to real estate,—to hold good forever. It is an exotic from above, and like all exotics, must be cultured and cared for. The atmosphere of earth is unfriendly, and the enemies are many. Eternal vigilance is not only the “price of liberty,” but is also the price of the soul. Constant care, and feeding, are required to perpetuate its life. The forest oak would die were it not constantly drawing life from the earth, and the ocean would dry up were it not constantly replenished; and the soul that is not perpetually renewed from the life of God will soon perish.

Prayer, and the word of God, are the meat and bread of the soul. To neglect either is to come to leanness and ultimate starvation. The business man must have his commercial paper, and the farmer his agricultural periodical. They keep abreast of the times in order to succeed. And yet Christian men and women, mothers and fathers, who have vowed to rear their children for God, do not find time to study the journal of salvation and acquaint themselves with the literature of eternity. In many professedly religious homes the Bible is not read, and the church paper is unknown. The ignorance of the Bible and church literature is appalling, and disgraceful. Up with the times politically, socially, commercially, and going blind on matters of the soul.

The Bible is a sort of pump to the well of life, and we must learn to handle that old pump if we would have the “living water” fresh every day. You can get the prices current, the social items, and the baseball reports, from the daily paper, but it does not propose to furnish food to make bone and muscle for the moral nature. And yet what the daily paper gives is about all the nourishment that some souls ever get. Hence the great lack of bone and muscle,—specially backbone,—in the religious life of so many.

Prayer is a prime means of Grace. Prayer is to the soul what bread is to the body; it cannot do without it. You cannot starve a soul while it feeds on prayer. Show me a man much in prayer, and I will show you a man strong in the Lord. He may be crude, and ignorant, but not a weakling. It is the weaklings who are ever falling into doubt, frightened every time an agnostic,—male or female,—makes a fling at religion in the shape of a poor novel. Doubt can no more live with much prayer than disease with plenty of pure blood.

Have a *time* and *place* for prayer. There is a moral power in this. We have a place,—a special room,—for feeding the body; and we are generally punctual at the feeding time. And we have also a special room to lay the body down to rest when weary. Hence there is a gospel in every diningroom and bedroom.

The soul is more royal than the body. Then shall it be without a table or a bed? Shall it have neither feeding nor resting place? Must the immortal part be left to live on what it can catch in the hurly-burly and bustle of life? Hadn’t we better miss a meal sometimes than miss the prayer? Better let the body fast a little, than allow the soul to get too thin and haggard. How we pamper the one and starve the other. What contrast between the two! Should an artist take a double picture of some of us,—one of the soul and the other of the body,—we would be proud of the one, and ashamed of the other. The Lord help us to be as generous to our souls as to our bodies!

Exercise thyself to disseminate Godliness. There is a peculiar law in spiritual life: “Give, and it shall be given you.” Save your life to lose it. Lose your life to save it. This is the law of grace.

The miser hoards his treasure and the rust eats it and him too. Religion cannot be hoarded. We cannot get enough in one revival to last for ten years. It was the laid-up talent that rusted, and the laid-up manna that bred worms. Our religion must have air and exercise. Physical culture is now the fad. Would that soul culture could get on the go. Oh, for a fad of that sort!

The Master taught this principle: “He went about doing good.” Not merely walking for walk’s sake, nor pulling at elastic harness, but “going about” to find suffering humanity, and uplifting it and making it better.

Dissemination produces Strength. The church without the missionary spirit, is dead. As her mission zeal declines her life goes out. She may be out of debt, running smoothly, machinery all right, and well-satisfied with herself; but unless she is disseminating she is dead. Being in good condition may be no sign of life. I can find plenty of graves in good condition. Some people have more elegance dead than alive. I can find dead people in sepulchres more elegant than the homes out of which they were buried; but they are dead nevertheless. Dead elegance! The cemetery is full of it; and there is often the elegance of the cemetery in the church. If you would know the spiritual temperature of a church, just put the missionary thermometer under her tongue. It is infallible.

This is true Individually. I can tell how much I am saved by the how much I am trying to save some one else. The wilderness loaves multiplied in distribution. Religion does the same thing. No man ever led a soul to Christ,—or tried to do it,—who did not receive a blessing himself. "Give, and it shall be given you." Get rich by lavish distribution of grace. Let me live a pauper, die a pauper, and if need be, let me sleep in a pauper grave; but let me not stand a pauper at the final day. Give me something to show for my life. God forbid that I should share His bounties for a lifetime and have nothing to show for it!

Let us exercise ourselves to obtain, retain and disseminate the grace of godliness until we become the millionaires of Eternity!—*Florida Christian Advocate.*

The Victory of Truth

BY JUDSON SWIFT, D.D.

I am the Truth.—*St. John, 14:6.*

Speaking the Truth in love.—*Ephesians, 4:15.*



ESUS himself being the Truth spoke the truth at all times and under all circumstances, winning the victory over His foes. When the light from Heaven flashed into Paul's soul he was thoroughly transformed and, having received the Truth, ever after proclaimed it fearlessly, conquering his enemies.

The hour has struck when glittering generalities must be flung to the winds and the truth and the whole truth and nothing but the truth spoken if humanity is to be saved and the whole world become the Kingdom of God. Falsehood and insincerity have been the bane and corrupting power of the past, as they are of the present. They burn and wither the noblest and best, the truest and purest, and the most godlike out of every heart and soul that gives them place. Lying and deception were the root cause of the world war. When the universal conflagration had been kindled and was raging fiercely, and the Lusitania had been sunk by a German torpedo and scores of helpless women and children, as well as brave men, were foully and wickedly murdered, the trumpet call of truth, sounded clear and far by our lamented Colonel Roosevelt, awakened the nation to its duties and responsibilities and summoned our patriots to arms with a voice that was imperative, making hesitancy no longer possible.

The themes of sermons, platform addresses, articles and editorials in the newspapers and recent books have had much to say of world effort and race problems, which is well. It must, however, not be forgotten that the human family is made up of units and that the unit must be dealt with primarily, and that attention to the individual has become not only the duty but the necessity of the hour, and that this duty is being left too largely unperformed and world generalities emphasized instead. The weakness of much of our moral and religious teaching lies just here. The majority are seeking their own personal advantage, and too often leaving the individual to take care of himself as best he may.

The great opportunity of the Church and the religion of Jesus to save the world is at hand but cannot be properly or fully entered upon until the heart and conscience of the individual seek to better the heart and conscience of another. The task of reconstructing the world would be comparatively simple and accomplished without great difficulty if the individual would receive and assimilate the

truth, making it the very fibre of the soul. When truth possesses the mind and heart all relations are easily adjusted and understood. Every man knows something of his fellowmen and is interested in them; labor and capital have common aims and interests; cost and selling prices under the emblazonry of truth are honestly and justly related and profiteering ceases from sheer necessity. Commonwealths know and appreciate their mutual relations, also their responsibilities to the nations and peoples of which they constitute a part, and internationalism becomes a household word meaning a family of nations dwelling together in the enjoyment of truth, justice and love.

Let all who preach and teach and write begin at once firing at closer range, speaking boldly and fearlessly against all forms of wrongdoing and evil of every kind and description. The munition of truth will destroy the fortresses of insincerity, misrepresentation and falsehood of every nature and character. Such phrases as "Forward to victory" and "We are going over the top for moral and spiritual results" are much in use. All this is hopeful and encouraging, but cannot be realized until the divine heroism that is born of truth possesses the heart and soul of all the people. Truth always has been and always must be triumphant. God is truth and truth is the supreme attribute of Deity. There is, therefore, no doubt of the final victory. God's in His heaven and has been throughout eternity, nor can He be dethroned. Is it possible to wrench the sun from his course, or the moon and stars from their orbits? Verily, it is not. No more can the eternal God, Creator and Father of us all, be hurled from His universe. His kingdom is steadily appearing among men, and in the midst of the present day world turmoil there is heard in marching time the footfall of the eternal Son of God, who conquers by the sword of truth all His foes and in the fulness of time will reign triumphantly and gloriously over all the sons of men.

The Proof of God's Love

BY THE BISHOP OF WORCESTER.

God is Love.—1 John 4:8.

JOHN, when he says, "God is Love," dwells on the way in which that love has been manifested to us, on the wonder-proof which we ourselves have that God is love.

And this proof is the gift of his Son. "In this was manifested the love of God towards us, that God has sent His only begotten Son into the world that we might live through him."

This is the first stage of the love, that into this world of misery and pain and sorrow, into this world of confusion and sin and death, God sent His only begotten Son, the express image of His Person, the Sharer of His glory, that through His Incarnation and humiliation He might put on and so regenerate and transform our nature, and that we might in Him be made new creatures and live.

But John adds a further particular. God gave His Son, not only to humiliation, but to death, and He did this not for friends, but for enemies; not for those who loved Him, but for those who had broken His laws and defied His threats and rejected His messages.

This is the tale which we have heard so often that we have ceased to fix our thoughts on it. This is the proof of God's love which falls on listless ears and cold and callous hearts.

* * *

AMBASSADORS FOR CHRIST

1. Ambassadors Are Sent to a Foreign Land. Gen. vi. 12; Ps. xiv. 2, 3; Eccl. vii. 20; Lk. xv. 13; Rom. iii. 9-19.

2. They Are Sent only in Times of Peace. Lk. ii. 14; Jno. xiv. 27; Acts x. 36; Rom. v. 1; Eph. ii. 14, 15, 17.

3. They Must Go—not Stay at Home. Matt. xxviii. 19; Mk. xvi. 15; Lk. xiv. 23; xxiv. 47; Acts i. 8.

4. They Represent the Prince or the Government Sending Them. Matt. x. 40; Jno. xvii. 18; xx. 21, 22; Acts iv. 12, 13; 2 Cor. iii. 13.

5. They Have a Message to Deliver. 2 Cor. v. 20, 21; Jno. iii. 16, 36; Acts x. 43; xiii. 38, 39.

6. They Are Not to Speak Their Own Words. Ex. iv. 12; Jer. i. 7; xxiii. 28; 1 Cor. ii. 1-4, 13.

7. All Believers Are Ambassadors for

Christ. Mk. v. 19; Jno. iv. 28, 29; Acts viii. 4; Rom. xiv. 8.

Go either in person, or—by proxy, i. e., by paying and praying send and sustain those who go in your stead.

* * *

RIGHTEOUSNESS AND SERVICE

THESE two words might be taken as key words to ideal manhood, just as they are practically key words to Scripture. The Messiah was a divinely appointed representative, for "righteousness was the girdle of his loins, and faithfulness the girdle of his reins." The Messianic ideal was carried to completion when Jesus said, "I came not to be ministered unto, but to minister, and to give my life a ransom for many."

Service is impossible without righteousness, and righteousness incomplete and ungenuine that does not issue in service. A bad man can not serve his generation or contribute to it any permanent good; a good man is vitally and genuinely good only as he becomes a blessing to others, and ministers to their spiritual enlightenment and upbuilding.

This signifies, in a word, that the foundation of manhood, of all worthy character, is righteousness, and that this becomes evident in service. The law of Sinai and the cross of Calvary go hand in hand. They are divinely inseparable. The one represents quality, the other action. One stands for equipment; the other for manifested life. One is the ideal; the other its realization. Sinai without Calvary is inefficient; and the cross without the righteousness of the law would be meaningless and impotent. Judaism failed because it had no cross, and Christianity fails whenever its moral quality is not vital enough to issue in loving ministry to universal man.

Jesus took these two ideals as the basis of his teaching and life. He demanded of His disciples a righteousness of which the scrupulous Pharisees had never dreamed, and a love for God and man which is foreign to all selfish and self-centered lives. His Sermon on the Mount is simply the ancient law vitalized, transmuted into terms of life. In Him righteousness and service both find their most perfect expression. He is their interpreter and advocate.

Here, then, is the ideal for the individual disciple, and for the entire Church.

TAKING UP THE CROSS

BY A. T. PIERSON, D.D.

"Whosoever will come after me, let him deny himself, and take up his cross and follow me."—Mark 8:34.

THERE is but one Cross—it is the Cross of self-abnegation. To Christ the Cross meant one thing, and nothing less: His sacrifice of Himself to save others. And that is what it must mean to every disciple. To take up the Cross, and bear it after Christ, is to undertake, like the Master, a life of self-denial for the saving of others. It is to lose life and lose self for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said, "He saved others; himself he cannot save." No sneer ever had a truth so sublime. In the Christian life saving self and saving others are utterly incompatible. And the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves and yet to be saved.

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THE LIVING DEAD

BY ALEXANDER MACLAREN, D.D.

LUKE 24:5, 6.

THE Dead Are the Living.

The *dead* and the *living* are not the names of two classes which exclude each other. Much rather there are none who are dead. The dead are the living who have died. Whilst they were dying they lived, and after they were dead they lived more fully. "God is not the God of the dead but of the living."

Death is no state; it is an act. It is not a condition, but a transition.

2. A Better Life. Close fellowship with Christ. Separation from this present body; Freedom from all trouble of this present life; Death behind instead of before.

3. A Fuller Life Beyond. Received glorified bodies.

* * *

We have heard much of the geniality of Jesus, and of the depth and range of His compassion; nor can we ever exaggerate, in warmest language, the genial and generous aspect of His character. But it is well that the listening ear should be attuned to catch the sterner music of that life, lest, missing it, we miss the fine severity which goes to the perfecting of moral beauty.—G. H. Morrison, D.D.

Sidelights

"Have Faith in God."

ONE day in the last week of Christ's life He cursed a fig tree growing by the wayside. Passing it the next day, the disciples wondered that it had withered and died so soon. Then Christ said to them, "Have faith in God." How full of meaning the incident is! Within a few days their Master would be cruelly slain and they would be scattered. Within a few weeks they would be facing a stony-visaged, hard-hearted, cruel-handled world with the call to purity and love and heaven. Within a few years terrible catastrophes would sweep over their city and nation. The world would seem to be withering under the curse. Then this word of Christ would stand there in good stead. It is the message for all who face the mysterious sorrows and evils of the world. The blight seems over all; insuperable mountains obstruct the path of progress and reform. Boundless seas divide mankind. But over them all ring the words of Him who sitteth on the throne, "Have faith in God."—*Christian Intelligencer*.

* * *

The Rest of Us.

WE cannot all be Johns, even if it were possible to think of our Lord in His risen life as surrounded by special and exclusive intimacies. It is here that the promise of the Holy Spirit comes in to help our faith. God is no respecter of persons, and loves us all with an individual and appropriate affection which meets our needs with just the sympathy that fits our peculiar circumstances. Toward our Heavenly Father and our risen Redeemer the way is always clear, nor is the impartiality of God's love a rebuke for our human relationships and intimacies. The man who cuts himself off from close ties with those whom God has given him in order to spread himself over the whole world of man will find not only that he has deprived his life of the deeper springs of action, but that the spreading out will be thin and superficial. We are not big enough to love men as God loves them. We are to use our special loyalties in the image of our ideal of God's loving faithfulness.—*Congregationalist*.

The Lesson of Life.

THOSE who devote themselves with great labor to the pursuits of piety and religion, although obtaining only some small fragments from the manifold and boundless treasures of divine knowledge, yet, by the very circumstance that their mind and soul are engaged in these pursuits, and that in the eagerness of their desire they outstrip themselves, do derive much advantage; and, because their minds are directed to the study and love of the investigation of truth, they are made more capable of receiving the instruction that is to come; as if, when one would paint an image, he were first with a light pencil to trace out the outlines of the coming picture, and prepare marks for the reception of the features that are to be afterwards added, this preliminary sketch in outline is found to prepare the way for the laying on of the true colors of the painting; so, in a measure, an outline and sketch may be traced on the tablets of our heart by the pencil of our Lord Jesus Christ. And therefore perhaps it is said, "Unto every one that hath shall be given, and be added." By which it is established, that to those who possess in this life a kind of outline of truth and knowledge shall be added the beauty of a perfect image in the future.—*Origen*.

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When Telling the Truth.

TRUTH-TELLING may do great harm. Yet truth-telling need never do harm; it may always be made to do good; and nothing but the truth ought ever to be told. President Hadley, of Yale, recently paid a high tribute to the unswerving truthfulness of his predecessor, President Timothy Dwight, whose recent death has touched a world-wide circle of friends. Then Dr. Hadley went on to say that when he was once talking over with the older man, who scorned duplicity, a certain diplomatic mission of some decency, Hadley said, "If the issue is forced upon us we must, I think, tell the truth." "Yes," said President Dwight, "but even then not butt end foremost." In other words, as Dr. Hadley adds, the truth should be told in a form in which it can be understood and

received. It is there to find acceptance, rather than to create antagonism. If we sometimes have difficulty getting other people to see truth that we see, is the trouble with the truth, or with the other people, or with ourselves.—*S. S. Times.*

* * *

Just Three Things.

I ONCE met a scholar," says Bishop Whipple, "who told me for years he had read every book that he could which assailed the religion of Jesus Christ; and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the Gospel."—*Christian Commonwealth.*

* * *

WILL CARLETON, the poet, was once a guest overnight at a hotel in a country town, and when he asked for his bill the next morning, to his astonishment, the proprietor said there was no charge. But Mr. Carleton was not satisfied with this, and asked the reason. The proprietor told him that some years ago he and his wife had a serious quarrel, and had decided to get a divorce. He sent for a lawyer, who drew up an agreement about their property. About that time, however, a volume of Mr. Carleton's poems fell into his hands, and he read "Betsy and I Are Out" and "How Betsy and I Made Up." He was so deeply impressed with them that he took the book and went to see his wife, and they "made up," and lived very happily afterward, "So," concluded the hotelkeeper, "there'll never be a bill for you in this house, Mr. Carleton." You can track Jesus by the people who are

healed and helped by Him, and we should so live that comfort and healing will mark our pathway.—*Zion's Herald.*

* * *

A Torn Leaf.

A CLERGYMAN in England asked a dying Christian woman where she found the Saviour; and she gave him a piece of paper torn from an American journal containing part of one of Spurgeon's sermons. The scrap had been wrapped around a package that came to her from Australia. The words of Spurgeon were read by her and were the means of leading her to Christ.

Commenting on this incident, a writer says: "Think of it; a sermon preached in England, printed in America, in some way coming to Australia, a part of it used as wrapping paper there, coming back to England and being the means of converting this woman."

What an encouragement there is in such an incident for those who preach the Gospel by means of printer's ink! Tracts and religious papers have been wonderfully used of God in the salvation of souls."—*T. Darley Allen.*

* * *

Debtors to Jesus.

THE sentence of death is on everything that is of nature. But how many of us cherish it and try to escape the sentence or to forget it! We do not believe fully that the sentence of death is on us. We must die daily. Jesus lived every day in the prospect of the cross and we in the power of His victorious life being made conformable to His death, must rejoice every day in going down with Him into death. Take an oak some hundred years old. How was that oak born? In a grave. A grave was made for the acorn, that the acorn might die. It died and disappeared; it cast roots downward and shoots upward, and now that tree has been standing one hundred years in its grave. But all the time it has stood in the very grave where it died it has been growing higher and stronger and more beautiful. All the fruit it ever bore and all the foliage that adorned it year by year it owed to that grave in which its roots are cast and kept. Even so we owe everything to the death and grave of Jesus. Oh, let us live every day rooted in the death of Jesus!—*Andrew Murray, D.D.*

International Sunday School Lessons

JOHN AND PETER

Jesus saith unto him, follow me.—John 1:43.

SIMON (or Simeon) was the original name of Peter, the son of Jonas (or John), and brother of Andrew, a disciple of John the Baptist, as Peter also may have been. His first appearance in history is in John 1:35-42, when Andrew, having discovered Jesus to be the Messiah, "first findeth his own brother Simon," and "brought him unto Jesus;" on which occasion it was that the latter, beholding him, said "Thou shalt be called Cephas," or Peter, meaning "a rock" or "stone."

The character of Peter is transparent and easily analyzed, and it is doubtless true that no other "in Scriptural history is drawn for us more clearly or strongly." He has been styled the prince of the Apostles, and, indeed, seems to have been their leader on every occasion. He is always named first in every list of them, and was their common spokesman. He was hopeful, bold, confident, courageous, frank, impulsive, energetic, vigorous, strong, and loving, and faithful to his Master, notwithstanding his defection prior to the crucifixion. It is true that he was liable to change and inconsistency, and because of his peculiar temperament he sometimes appeared forward and rash. Yet, as another says, "His virtues and faults had their common root in his enthusiastic disposition," and the latter were at length overruled by Divine grace unto the most beautiful humility and meekness, as evinced in his two Epistles.

The leadership above referred to, however, should not lead to the supposition that he possessed any supremacy over the other apostles, of which there is no proof. Such supremacy was never conferred upon him by his Master, it was never claimed by himself, and was never conceded by his associates.

It is true that when Christ referred to the meaning of his name (Matt. 16:18), He said, "Upon this rock I will build my church," but He did not intend to teach that His church should be built upon Peter, but upon Himself as confessed by Peter in verse 16 of the same chapter. Peter is careful to affirm this in the first

of his two Epistles, (2:4-9). Moreover when Christ said, "I will give unto thee the keys of the kingdom of heaven," etc. (Matt. 16:19), He invested him with no power not possessed in common with his brethren, since they also afterward received the same commission (Matt. 18:18).

The tradition is that he died a martyr at Rome about 67 A. D., when about 75 years old. His Lord and Master had predicted a violent death for him (John 21:18, 19), which it is thought came to pass by crucifixion under Nero. It is said that at his own desire he was crucified head downward, feeling himself unworthy to resemble his Master in his death.—*International Standard Bible Encyclopedia*, Vol. 4; p. 2349.

Addressing ourselves to the Synoptic Gospels, to Acts and to Galatians, we ask, What, from these sources, can we know of the Apostle John? That John was one of the two sons of Zebedee, that he became one of the disciples of Jesus, that at His call he forsook all and followed Jesus, and was thereafter continuously with Jesus to the end, are facts familiar to every reader of the Synoptic Gospels. That Zebedee was a man of considerable wealth may be inferred from the fact that he had "hired servants" with him (Mark 1:20), and that his wife was one of those women who ministered of their substance to Jesus and His disciples (Matt. 27:55, 56). Comparison of references identifies the wife of Zebedee, John's mother, with Salome, and it is a fair inference from other references, that Mary, the mother of Jesus, and Salome, the wife of Zebedee, were sisters. On this view, James and John were cousins of Jesus, and were also related to the family of John the Baptist.

The name of John appears in all the lists of the apostles given in the Synoptic Gospels. While his name appears rarely in a position by itself, he is still one of the most prominent of the disciples. In all the cases where he was present with the Master, nothing characteristic of him is to be noted. He is simply present as one of the most intimate of the disciples.

From all these notices we see that John was in the front rank of the disciples, and we see also that he was conscious of the position he held, and of the intimate connection he had with the Master.

We note further than John was a young man of fiery zeal, and of a tendency toward intolerance and exclusiveness. The zeal and the intolerance are in evidence in the desire to call down fire upon the Samaritan village, and the tendency toward exclusiveness is manifested in the request of his mother as to the place her sons were to occupy in the kingdom. They desire to have the highest positions. These tendencies were not encouraged by Jesus. They were rebuked by Him once and again, but the tendencies reveal the men. Much is to be learned of the Apostle John from the Fourth Gospel, which is his spiritual biography. It is a record of the growth of faith on the part of the writer, and of the way in which his eyes were opened to see the glory of the Lord, until faith seems to have become vision. He was in the inner circle of the disciples, indeed, nearest of all to Jesus, "the disciple whom Jesus loved" and because of that love, became the apostle of love.

The Book of Revelation traditionally ascribed to John bears important witness to the apostle's banishment in later life to the isle of Patmos in the Aegean (1:9). There he received the visions recorded in the book. The banishment probably took place in the reign of Domitian, whose practice it was entirely in consonance.

The general character of this great

apostle is sufficiently apparent. While we recall the illustrative facts found in the Synoptics, that James and John were the two who wished to call down fire from heaven on the inhospitable village, that John was one of those who desired one of the chief places in the kingdom, that he it was who forbade the man to cast out demons in the name of Jesus because he followed not with them, we do not forget that on each of these occasions he was corrected and rebuked by the Master, and he was not the kind of a man who could not profit by the rebuke of Jesus. So that vehemence of disposition was held in check, and while still in existence, was under control, and allowed to have vent only on occasions when it was permissible, and even necessary. So in his writings, and in the reflections in the Gospel, we note the vehemence displayed, but now directed only against those who refused to believe in, and to acknowledge Jesus.

Love itself has its side of vehemence, and the intensity of love toward a person or a cause may be measured by the intensity of the aversion and hatred toward their contradictions. There are many reflections in the Epistles and the Gospel which display this energy of hatred toward the work of the devil, and toward those dispositions which are under the influence of the father of lies. These prove that the fervent youth who was devoted to his Master carried with him to the end the same disposition which was characteristic of him from the beginning.

—*International Standard Bible Encyclopedia*, Vol. 3, p. 1706.

READY FOR HIS OPPORTUNITY

If David had insisted on going into the army when his older brothers went in, history might have been different.

There were some things at home to be done. The army needed mutton and wool, and the sheep had to be tended. It must have been hard on a spirited young fellow like David to stay behind, but he didn't waste his time. He was getting ready.

Every day he kept up his practice with the sling, until he could put nine out of every ten stones into a hole no bigger than a hat. In the meantime, he kept up his practice on the harp because he loved the peculiar thrill of the sounds as they touched his soul.

When his opportunity came, David was ready, and his service was more important than if he had missed the days of preparation. One stone from his sling, aimed with his skill, and hurled with his strong right arm, laid low the defiant, godless giant, and the war was over.

David lived in fellowship with God, made good use of his time, and got ready for the day of opportunity.—*Watchword*.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

By October nature has done her most. Nearly all the harvest has been gathered in; and man can see the results of his labors and the hope of the world for the coming winter. All mankind, whatever the work engaged in, is dependent upon nature for sustenance. In the moral and spiritual concerns, what have we done? The world depends upon the spiritual life of the individual Christian and upon the work of the Church. Let us ask ourselves, is the trust imposed by Christ misplaced?

"THE DAY"

ISAIAH 12.

ALL worthy the name of man have an ambition converging to some day, "The Day." The Germans over all the world for years have been drinking together "To the Day," "Der Tag," when they would have power to do to all the world what they have done to Belgium and to Poland. Americans have been working together for years and praying for "The Day" when all the world would enjoy the liberties and blessings of America. Every one ought to ask "For which day am I living?"

Isaiah looked forward to the Day of Jesus Christ. Now the world has seen the dawn of Christ's Day, in the signing of the armistice, November 11, and the Peace Terms June 28. The Church looks beyond this to the Day that will surely come, when "The Kingdom of this world will become the Kingdom of our Lord and of His Christ." God's Word is pledged.

For the coming of this Day let us give God thanks, and not take the credit to ourselves. So many are short-sighted and materialistic. Near Sault Ste. Marie, Canada, traveling in the train, I saw the great iron towers of the wireless, rising up through the trees, far from the abodes of man. We need our spiritual wireless, in peace as well as in war.

Our Day should be identical with Christ's Day. He is our life. The word Jehovah means, The I am, The Life. We live not to do our own will, but the will of Him Whose we are and Whom we serve. What is your Day for your country? We have good laws, but Christ depends upon us for their conscientious enforcement. What is your Day for



your Church? In the Parish and in the World? "That Thy will be done on earth as it is in Heaven." Then we can say, "I will not be afraid" of Bolshevism, of Anarchy, of Mammon, of Vice. In God's name I will pray and labor for "The Day."

* * *

"TRIUMPH GLORIOUSLY"

EXODUS 15:1-21.

THE Cause of Humanity triumphed gloriously June 28, 1919. All the victories won in the past for liberty and the divine right of every human being culminated in the League of Nations. Have we yet come to the day spoken of by Isaiah, when God said to the Church, "Arise, shine; for thy light is come; and the Glory of the Lord is Risen upon Thee."

In our national history we have triumphed gloriously. In the end of the Civil War we triumphed gloriously, for the Union and for Freedom. We still sing it, "As He died to make men holy, let us die to make men free, while God is marching on." We triumphed gloriously in 1898, and began to make our ambition for Freedom felt in all the world. We triumphed yet more gloriously in 1918, uniting our resources with those of our Brother Anglo-Saxons, and our Brother Latins, to win for all the world. With Moses and Miriam we sang from the heart, "Jehovah has triumphed gloriously."

The Church of Christ has already triumphed gloriously. A hundred years ago the nations of earth were closed against Christians. Now no Church is considered alive unless it is missionary. And Christ has already become the desire of all nations. The victory in our own nation is not yet complete. The victory may not be complete in our own life. Some put off the "old man," and become an "old woman." Let the Lord triumph in your life. This is the victory even your faith, in character, in service. Then throughout eternity you will sing and will understand the "Song of Moses and the Lamb."

CHRIST CAN GET OTHERS

LUKE 19:28-40.

OFTEN I have heard it preached that if we do not do the work of Christ it will fail; for no one can do our work. This is only half a truth, and sometimes altogether false. If we fail, the loss is ours; but Christ can get others. When the leaders in the Jewish Church failed to give Jesus His proper honor, He chose disciples from the laboring classes and children from the street to praise Him; and He said "If these should hold their peace the very stones would cry out."

Christ's work will not fail. He buries His workmen, but His work is done. Some are loungers and some recalcitrant; but Christ's work is carried on by others. If those invited do not come, the messengers of Christ go out into the by-ways and hedges and constrain the people to come in. The excuse of those that have married ungodly wives is accepted; but others are invited that appreciate the kindness. The work of the capitalists may be held up by strikes; but the devil cannot get through to strike against working for Christ to suspend the work of God.

Russia petered out, but America stepped in and did the work better, and America has received the blessing. The Empire of Rome petered out, but God raised up the Anglo-Saxon nation, now two big brothers, to create the League of Nations. The missionaries from the English speaking people have gone to the ends of the earth and have awakened the nations and created the demand for liberty and for peace.

Wisdom says to the young, Get early into the right concern and be thankful that Christ can use you for the advancement of His kingdom. Some want the Church and want to "get by" as cheaply as possible. They are a cheap lot. Christ's Cause can spare any man better than that man can spare the Church and Christ. Christ can get others; but, if He invites you to come into partnership with Him, don't be fool enough to refuse.

* * *

"THE KEYS"

MATT. 16:13-20.

SOME people say that Peter monopolized the Keys. What does the Bible say? What does history say? What did Jesus mean? Certainly Peter did not

understand Jesus to mean that He gave him anything more than He gave others, because he never used any special keys.

The gift of the keys imposed the greatest possible responsibility. It means something to have the authority to admit people to citizenship in America. But think of *Life, Eternal Life, The Kingdom of Christ!* The same gift conferred the greatest possible privilege for service and life. Imagine, *the Power of Life for Others!*

The marvel of the Gospel is that this power is given to every one that accepts Christ, of any and every color and type and nation. It is the business of every Christian to admit others into the sphere of moral and spiritual life, by words and by the influence of life. If we can turn another life towards Christ, we are opening the gates of the Kingdom for that soul. Some people unthinkingly have a grudge against the Church or some one in the Church, and by their influence turn others away, and they lock the gates of the Kingdom against those souls.

The awful responsibility is felt when we realize that the eternal destiny of a soul depends upon their attitude to Christ, and this is largely the result of how they are impressed by their friends. If you lock the gate and they turn away, they may not come back nor give anyone else a chance to open it for them. The glorious privilege is seen in this that if we can influence others to look to Christ, that one look may lead them into the Kingdom for time and eternity.

How can we influence others to come into the Kingdom? Christ has given His Spirit to work through your words and life. The wire is used by the electricity. The spirit of evil uses men and women. The Spirit of good can use the humblest to accomplish the desired result. Our sole dependence must be upon the Spirit of all grace. Jesus said to James and John, Come; and they entered. His Spirit today uses our words and our life to win souls for His Kingdom.

* * *

Hath any wronged thee? Be bravely revenged; slight it, and the work is begun; forgive it, and it is finished. He is below himself that is not above an injury.—*Quarles.*

OUR SERIAL

When Elijah became
Mayor of New York* By JAY BENSON
HAMILTON, D.D.

PART II—THE CONTAGION OF RIGHTNESS

The Sky Parlor.

CHAPTER 8.

HE eighth floor of "The Castle" was reserved for a special purpose, which was kept a mystery for a time. Only one small double suite of rooms seemed to be occupied. The tenant was a young woman whom no one recognized. She was believed to be a Sister of some Order, as she was always dressed in a white uniform. The first week she was closely occupied with the work of preparing her apartment for occupancy. Beginning with the second week she visited every tenant to make a social call. She introduced herself as Sister Miriam. She proffered her friendship by such warm-hearted sympathy and unobtrusive interest that she completely won the heart of every woman in the hotel at her first visit. By judicious selection she gathered about her in her private apartment, all the tenants in turn, in little social gatherings. The hour was spent in games and amusements and closed with some slight refreshments.

The suite was as plain as the cell of a nun, but was as white as snow. The furniture was enameled white; the pictures were framed in white; the floor was uncarpeted and painted white; here and there a skin of an animal was placed, which was snow white. The effect was weird at first, but flowers and plants and the bright faces and sweet smiles of the Sister and her companions, all in white, banished coldness and formality, and made the tiny home glow with the genial warmth of a loving life.

The chief charm of the gatherings was the music by Sister Miriam. There were three instruments in the music-room; a grand piano, a small pipe organ and a magic music box, all finished in the prevailing color. Miriam was an artist of remarkable genius and gave evidence of having spent many years under the best masters. Piano or organ responded to her touch as if it were her voice. The great compositions had been mastered so that she could render them at will, many of them from memory. Her greatest power was shown in improvisation. As orators are able to express emotions by speech, so could she by the touch of her hands upon the keys. Her voice was sweet and powerful and was almost super-human, so strange and weird was its power of expression. The visitors never wearied listening to her playing or singing, and always went to their rooms from the hour's visit, strengthened and refreshed in body and soul. After an evening together one care-worn woman said to another:

"The little White Parlor seems to me a foretaste of 'The White City.' I come away from it as I imagine I would from an hour in heaven."

The character of the closed rooms in the eighth story was revealed soon after the opening of the hotel. A little child, in play upon the streets, was seriously injured by a trolley car. Within a few minutes Miriam was in the midst of the crowd, speaking in low, gentle words of command. In obedience to her directions, the child was lifted from the street, carried into the hotel and taken to the eighth story. The closed rooms were a series of suites fitted for the healing of the sick and the relief of the injured. They were a private hospital of the most complete character for women and children. A resident lady physician was in charge, with several trained nurses. The little one received the needed treatment, and by the time the agonized mother could reach the place she found her child resting peacefully with a sweet-faced nurse sitting by its crib. The thankfulness and joy of the poor, ignorant mother was pathetic and touching. She went back to her dingy apartment in an adjoining block with happy content, in spite of her separation from her child. She told the neighbors that the hospital was the most beautiful place she had ever seen. It was whiter and sweeter than heaven.

The White Sisters soon became the most welcome visitors to the homes of the people in the blocks adjoining the hotel. One after another of the women and children who were found sick or ailing and too poor to employ a physician, were quietly transferred to the "Sky Hospital," as the people called it. It soon became the heaven of the poor and wretched creatures crowded in the dens in the streets below. A few days or weeks brought many of them back to their homes with new health and strength. A reverence for the "White Sisters" was of speedy growth. They were regarded by men and women alike as angels rather than women, and their words were regarded as almost divine. They taught no creed. They commanded no religious service or duty. Their mission seemed to have nothing to do with another world. It was devoted wholly to this one. The nearest they came to teaching religion was to repeat everywhere as the answer to all questions about duty: "Whatsoever ye would that others should do to you, do ye even so unto them."

Their occupation was to teach the blessing of cleanliness, the duty of industry, and the evil of waste. They had no special accomplishments save those that pertained to the making of a home. They were all experts in cooking, sewing and every domestic art. They inspired the women everywhere to banish dirt; to conceal rags or a rent with a skilful patch or darn, and to prepare a tasteful meal from the simplest and cheapest ingredients.

There was one feature of their work which they kept a profound secret from all but the chosen few. These were admitted into the mystery only upon a solemn pledge of secrecy. Every tired or jaded woman whom they found just ready to let go, they took on a vacation to the "Rest Parlor." The great roof of the hotel was enclosed with iron and glass, making a ninth story, which was a gigantic roof garden. Flowers, palms and shrubbery of various kinds were everywhere. Easy chairs, hammocks, lounges and rocking chairs, were scattered in every direction. Fountains were playing, and birds were singing. At various intervals music by magic music boxes, that seemed like a thoroughly trained orchestra, was given, which seemed divine, so entrancing were the melodies. Hundreds of women could enjoy a quiet, restful day here without disturbing each other. Tables daintily spread with snow white drapery were covered with food and various hot or cold drinks, served by a White Sister, as the luncheon of the guests. When the women were admitted to the "Rest Parlor," this bit of fairy land in the clouds above the noise and bustle and dirt of the great city, the White Sisters in charge would say:

"This is your vacation time. Go where you please, do what you please. Speak to no one unless you wish. Forget all your care and burdens and sorrows and just rest."

When the rest-time was over, they returned to the life of burden-bearing with minds, bodies, and souls refreshed and strengthened. The women who were given this uplift and new outlook on life were asked to join the "Whatsoever Sisterhood," and were given a little ivory heart with the golden words, "Whatsoever" on it. They pledged themselves to do as they would be done by. They were admitted as special guests to the "Rest Parlor" at any time, by exhibiting their little ivory heart.

As each of the "Whatsoever Sisterhood" was urged to secure others to join and were solicited to bring their friends with them to visit the "Rest Parlor," in a few months the Sisterhood numbered many hundred. The quiet work in the hundreds of humble homes was so far-reaching and transforming, that it seemed almost miraculous.

Miriam had invited Judge White and Elijah to dine with her and discuss the new improvements which she had decided to make in her kingdom. Elijah carefully examined the architect's plans for the rebuilding of the whole district. He said:

"This plan will require the tearing away of scores of blocks of buildings and turning the sites into parks. This will be a vast loss of money. Is it wise and best?"

Judge White replied:

"Miriam looks at all these matters from the side of soul and body. I look at them from the standpoint of dollars and cents. It is an immediate loss, but I believe in the end it will be a good investment. Many of these old rookeries can never be renovated. It would be cheaper to rebuild. The district is congested now. This crowding of vast hordes into a small neighborhood drives out all desirable tenants and leaves only those who must live somewhere and somehow. If we start with the hotel as the center and tear down the blocks adjoining, and devote the land to a park, all the rest of the property will be vastly increased in value. If we go through the district and tear down every shanty and rebuild with modern apartment houses, with plenty of room, plenty of sunlight and air, and scatter small parks at judicious intervals for breathing places, it will pay in dollars and cents in less than ten years. We can have our choice of tenants. We may gather about us less persons, but the quality of citizenship will improve in proportion as the quantity decreases.

"The battle with vice and crime, to say nothing of the conflict with laziness and dirt is vastly expensive. The better the houses and the more comfortable the surroundings are, the better will be the class of tenants we can secure. Good tenants are cheaper to care for, to repair after, and to keep clean. A huge saving will be made in the very beginning. We will not lose tenants but increase them instead. I have estimated that if we raise the buildings as we propose to a uniform height of six stories, from three and four, as most of them are now, we will have more tenements than we have now. We can have a larger income than now and have the parks, too."

The transformation wrought in a few months seemed a miracle. An army of thousands tore down block after block and added a second or third story to the remaining buildings as was needed to make all six stories. The buildings were all renovated and modernized, with elevators, steam heat and electric light. Vacant lots were turned into parks, with trees and shrubbery and flowers. As fast as a block was completed it was filled by selection from the hosts of applicants. None were accepted who did not give a pledge to be careful of the property and keep everything clean.

When the work was completed Miriam's kingdom was crowded to the utmost with a happy, industrious people. The city had aided in paving and concreting the streets and pavements, erecting electric lights, improving schools and other public buildings. The religious societies, stimulated by generous donations from Miriam, renovated or rebuilt the churches. A new city within the old Manhattan had been created in a few months. Although the cost had been many millions, the increased income promised to replace the gigantic outlay within a few years. Judge White had proved a true prophet when he predicted that cleanliness and virtue paid better than dirt and vice.

The most striking change was effected in the waterfront of the "White Spot." At a large outlay the dilapidated, unseemly and unwholesome pier buildings were purchased. Huge recreation piers were erected at the terminus of each street. The buildings were two stories in height. They were arranged so as to be enclosed with glass during the winter and open in the summer. This gave at all seasons of the year additional parks in effect. The first floor was fitted up for the convenience of men and boys, and the second story was reserved for women and girls. The ground adjoining was transformed into parks with closely trimmed sod, dotted with shrubs and flowers. The privileges were offered free to the people with no condition but decent and orderly deportment, which was insured by an army of men whose duty it was to exclude those who disobeyed the simple requirements.

Miriam with wet eyes, but flaming cheeks, almost sobbed as she witnessed the dedication of the last recreation pier. The city, officially by its mayor, accepted piers and parks, generously endowed, with most flattering words of appreciation. When Miriam was asked to address the great gathering, she could only say: "I dreamed of turning the 'Red Light District' into 'The White City,' and am glad to see the dream fulfilled. My hope is that the work shall go on until we have a 'White Manhattan.'"

(TO BE CONTINUED.)

Editor's What Not

The Scholarly Lie



HE Devil told the First Lie, and by it wrecked the world. Ever since it has been one of his most potent weapons. Doubtless that is why the Bible devotes so much space to Lying, its results, and its penalty. ("All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

Lying is commonly divided into many classes, indicating varying degrees of criminality. It is worth while to remember that the Bible has no differentiating adjectives. If it is a lie, *It Is a Lie.*

The Penal Code simplifies and illustrates Lying by giving practical illustrations of its forms and methods, which clearly indicates why it is made a serious offence against law.

"An unqualified statement of that which one does not know to be true, is equivalent to a statement of that which he knows to be false."

A Written or Printed Lie is regarded as equally criminal with the one that is spoken.

"A person who, upon any trial, hearing, investigation or other proceeding authorized by law, offers or procures to be offered in evidence or to be used on a motion, as genuine, a book, paper, document, record or other instrument in writing, knowing the same to have been forged or fraudulently altered, is guilty of felony."

The maker of any such fraudulent book, paper, or document, is guilty of felony.

A witness takes oath to state the truth, the whole truth, and nothing but the truth. There is no mistaking the full meaning of this simple pledge. An over-statement, or an under-statement is understood by all to be a violation of the oath and is severely punished.

Dr. Townsend gave as one of his illustrations in the **BIBLE CHAMPION** a professor who had an interview with a great man across the water. They were discussing a fish. The professor was quite positive in his views; the great man vehemently argued to the contrary. The professor departed, intimating he would find the fish and expect the great man to acknowledge the facts. Searching among the museums of Europe he found the fish. He had a drawing made of it and with certifying documents called upon the great man and showed him his find. The great man, glanced over the documents and gave the picture a stare and in a white heat of rage shouted, "*I don't believe it.*" *That was Scholarly Lying.*

Dr. Magoun in the **CHAMPION**, Feb. 1919, told us a college experience of his. "In a recent newspaper article I saw Carlyle credited with a statement to the effect that the Germans lie with a finesse unequaled anywhere else on earth. They do possess such a faculty. For 30 years I have realized that. It is not easy, however, to believe that they deliberately cultivate it. And yet note this curious fact: My head professor at the Johns Hopkins' University, a man born in Vienna, familiar with all things German, and quite apt to know what he was talking about, forbade me to read controversial articles in German periodicals, on the ground that their authors were not seeking after the truth but were *seeking to support a theory, right or wrong.* *That is Scholarly Lying.*

Dr. Townsend told us in the **CHAMPION** of a man who declared that the first doubt concerning the critical theory was raised by having his teachers say, "*Read nothing on the other side.*" *That was Scholarly Lying.*

Wiener in the *Bibliotheca Sacra* related his experience with Dr. Skinner, which we have quoted. Wiener called the attention of Skinner to an error in his Commentary on Genesis, regarding the variations in the use of the Divine Names. The error was greatly to the advantage of the Documentary Theory, which

Skinner was advocating. No notice was taken of the correction, which was repeated—still without notice. Appeal was made to Dr. Driver and Dr. Briggs, editors of the Commentary, to see that the error was corrected before publication in the Commentary. The correspondence at great length appears in the *Bibliotheca Sacra*. Wiener, plainly stated the facts and denounced Dr. Skinner, Dr. Driver and Dr. Briggs with language libelous in the extreme and accompanied it with personal letters to each that if he were sued for libel he would put an end to the Astruc theory. Neither dared invoke the court's protection, as it would involve giving evidence under oath, which they knew was false evidence and might invite trial for perjury. *That was Scholarly Lying.*

Wiener in the *Bibliotheca Sacra*, Jan. 1919, in a very striking article on *The Greek Genesis*, says, "If no documentary theory be true, then of course all hypotheses that aim at dating the supposititious documents are also untrue; but the work that has been done for the demolition of the documentary theory should not be allowed to obscure the fact that the current views of the history rest on blunders so colossal as to be barely credible, so shameful that nobody who is committed to the theory dare even mention the facts and arguments by which they have been revealed. Unlike the proverbial worm, the Wellhausen critics cannot even risk indulging in the luxury of turning when trodden under foot." (They know they are caught in a pack of *Scholarly Lies*.—Ed. B. C.) Wiener continues, "No article discussing the fundamental errors of the theory is ever admitted to a publication controlled by the Wellhausen critics. I speak with knowledge, because at one time or another I have tried most of them myself. . . . Incidentally this clearly reveals one of the causes of the extraordinary inferiority of the Anglo-American critics. On the continent of Europe men seek to arrive at truth—in the universities and learned publications under the control of English and American critics, no effort is spared to suppress it."

Call Him Down*

HE principle established so clearly and irrefutably by Judge Lamb should always be employed in dealing with Counterfeit Critics. "The question raised by any 'issue' cannot be answered by debate or discussion. The party making the affirmative proposition cannot maintain it except by proof. Proof can only be made by and through the medium of proof. The medium of proof is evidence."

This means in plain, old-fashioned Anglo-Saxon, cut out debate and demand proof of the "issue" raised.

When the Counterfeit Critic declares "Genesis is composed of two documents," *call him down*. Demand his evidence. "Show us the documents! Name somebody who has seen them, or ever heard of anybody who had." He will reply, "P. D. Q." or some other letters of the alphabet. Let your answer be, "Show us." If he is unwilling or unable to meet the "issue" brand him as an impostor or faker, trying to work off a fable as history. He thrives on debate; he is snuffed out when you demand evidence. *There is none. He knows it.*

We have examined dozens of books by these doubtful debaters; every one begins and ends, and is filled with fake stories—of his own manufacture—or borrowed from some other fake-book, by one of his ilk. It upsets all calculation to demand "Show us!" If you cannot be fooled or headed off, but demand page, verse, line of proof for every fable, as an exhibit in the case, the debate is off, and the closing remarks of the would-be debater are, "Mossback! Rip Van Winkle! Back Number!"

How the lawyers and judges have laughed at us ministers. They have pitied the poor simples for being so easily humbugged. Trapped into debating fables in-

*Judge Lamb rebuked the Editor sharply but kindly for wasting time and effort in debating with instead of indicting the criminal. We answered, "Show us!" The way he did it, we reproduce elsewhere and herewith give our Editorial, which appears with it. Both are as timely today as yesterday, and will be tomorrow. Try the plan, and you will have a lot of fun and see some lively *skedaddling*.

vented for the occasion, they find the debate like the Arabian Nights' contest; each fable only opens the way for another just as incredible. All that is needed is to consult a law student who has got far enough along to know what evidence is and how to use it.

Challenge the would-be-disputant to name one of his kind that is not a faker, or a thorough-going humbug. They seek notoriety or excitement or cash. They never work for love nor fun. They delight in fooling the preachers, but the chief charm is the "rake-off." If you doubt it, price their books; ask them to build their own churches, found their own schools, establish their own periodicals. If you want positive proof, find one who is in a good orthodox berth, which is a soft snap, and let him spout infidelity and live off evangelical cash; ask him to resign for conscience sake and be honest. His reply would probably be, "Rather than do that I will become orthodox, and *only tell the truth on the sly.*"

A recipe for this kind of scholarly out-put is, first, a cock and bull story about some character, incident, or occurrence of Scriptural history. Of course, it is an invention pure and simple, but it gets into the papers, and the preachers, horror-stricken, reply with heat, "Awful! Impossible! Incredible!" Then the debate is on, and the debater is tickled to death." Suppose the preachers merely laugh and shout "Rats!" or wink with an eye and ask if anything *green* is in evidence. The joke ends in a jiffy.

Let us turn over a new leaf. Announce that we have burned all counterfeit Critical Trash. The Bible is history. Preach Greenleaf, Lamb and Ancient Document! Jonah and his whale will be resurrected. Welcome both as old friends. Just say to the critics: "If you have any *personal testimony* to give as to whether the whale swallowed Jonah or Jonah swallowed the whale, *trot it out.* Bring two credible witnesses who were on the spot with Jonah and can disprove his *deposition.*" Cut out all debate. Reply to all remarks, "Show us." That will end the show and you will see the tent come down and the clown hike to the hydrant somewhere to wash off his paint and go and hunt another joke.

Hun Educational Conspiracy



GEORGE H. DORAN CO., New York City, have placed America under a lasting obligation by issuing a book by Capt. Gustavus Ohlinger, captain in the U. S. Army. By permission we will quote from this epoch-making book.

When we speak of Hun Conspiracy, we think of the Welland Canal, the destruction of the Port Huron Tunnel, of the Vanceboro Bridge, blowing up of factories in Detroit and other cities, sinking of ships at sea by time-bombs, and hundreds of similar evil deeds. If we were to begin to name plots against schools, many would cry, "Hold, the German is the friend of education, the patron saint of all schools." Capt. Ohlinger tells a most terrific tale. He utters warnings of peril and danger, mostly past, which were much farther-reaching, more threatening, and harder to counteract than any one would readily believe.

"Although Germany was a great colonizer, she counted every colonist, still a citizen, owing allegiance to his Home Land. Her motto was, 'Not a man can we spare.' The thirty million Germans outside the home boundary, were to remain Germans in spirit, habit and purpose. Every possible method was adopted to strengthen the tie that held the emigrant to his native country. All were taught to believe in the destiny of Germany as a world-ruler. The German tongue was to be the world language, and every race was to submit to her influence and surrender to Kultur. An Alliance was formed to carry out this scheme by centralizing Schools and Libraries. A Teachers' Bureau provided teachers for all schools that desired or needed them. The Home Government was lavish in the expenditure of money in aid of all these plans. The Delbrück law enabled a German to maintain his home citizenship, even after becoming naturalized here. To all intents and purposes he was as much a German citizen after becoming an American as before.

"The Exchange Professorship was one of the shrewd methods adopted to inoculate America with the Hun virus. In 1904 Harvard entered into an arrangement with the Prussian Ministry of Education, whereby one of its professors and one from Berlin University should, every year, enter for three months the teaching staff of the other institution. Soon thereafter the Kaiser offered to extend the scope of the agreement to other universities in

America and Germany. Columbia took advantage of the offer in 1905. James Snyder endowed still another exchange professorship at the University of Berlin. In 1912 Jacob H. Schiff presented the German Department of Cornell University with one hundred thousand dollars as a foundation for the promotion of German *Kultur* in America. In 1911 Wisconsin citizens of German descent raised a fund of thirty thousand dollars and gave it in trust to the regents of the state university 'for the maintenance of a professor's chair, to be known as the Carl Schurz Memorial Professorship, which is to be filled from time to time and for such lengths of time as will be found advisable by visiting professors of recognized character and standing from the universities of Germany.' The University of Chicago also instituted an informal exchange of lecturers.

"It is more than doubtful that the exchange professorships contributed in any way to scholarship. Even in Germany they were regarded as a sort of court hobby, a good publicity enterprise. In most American universities, it is said, they proved absolute failures. But they did aid German purposes. Such men as Eugene Kuehnemann, Eduard Meyer, Moritz J. Bonn and Herman Oncken stepped aside from their purely academic duties to spread the tenets of Pan-Americanism among their countrymen in America. The American professors, falling victims to the attention they received in Germany, became infected with the virus of modern Germanism and upon their return spread the infection among their colleagues.

"Among the men who had been appointed to lectureships in her universities Germany found her most effective apologists. Their testimony was given again and again through the subsidized pages of the *Fatherland*, on the lecture platform, and through the publications of the 'German University League.' Their names were used repeatedly in the movements engineered by German agents for Germany's advantage. They appeared on the roster of such camouflaged organizations as the 'Friends of Peace,' the 'American Independence Union,' the 'American Embargo Conference' and the 'Printers' and Publishers' Association."

All this reads like a discredited campaign lie of yesterday. But we have only to remember that now, it is the boast of so-called Modern Scholarship that there is not an educational institution of high class in America that does not accept and teach the Hun Theories concerning the Bible. The publishing houses are busy pushing the most blatant Hun assaults upon the fundamentals of Christianity and exploiting the out of date guesses of German Rationalism. Methodism could not adopt a much needed Ministerial Course of Study for candidates for the Ministry, without adopting as textbooks those that exploited as established scholarship, the infidel inventions of the Hun. Men who are busy engineering, directing and developing the great Summer Schools for young Ministers, are men who have been students at German universities, and have written books as unsound as anything ever written by their German Masters.

Is it not time to have Captain Ohlinger given a place among the lecturers of our American universities and the Summer Schools of Methodism? Will anything less heroic than that arouse the Church to the menace that has long since become "a schoolboys' tale, the wonder of an hour."

What about the Presbyterians?

HE *Eastern Methodist*, a vigorous young organ of the Methodist denomination, says: "The complete deliverance of the great Presbyterian Church from the foolish theology of so-called 'modernism,' and from the destructive criticism of the Bible is exceedingly encouraging to our Methodist faithful ones."

The Rev. John H. Boyd, D.D., pastor of the First Presbyterian Church of Portland, Ore., a man of "brilliant mind and attractive personality," has been elected to a professorship in the McCormick (Presbyterian) Theological Seminary of Chicago. In the *Herald and Presbyter* of August 13, p. 11, is a communication from an Oregon minister, which gives a quotation from one of Dr. Boyd's church bulletins, and one from his farewell discourse, July 13th.

This is the first: "The books constituting the Bible originated in as ordinary and natural a way as the literature of any people or age; and, therefore, it is to be read and understood as we read any other book."

And here is the second: "I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven, primarily. I have not asked

you to believe in the realities of the spiritual world. I have asked you to believe in yourselves, in the divinity of men, in the greatness of the human soul.

"I have asked you to believe in worthy character, in the worthiness of unselfish purity and manliness. I have believed that if you accept the teachings of Jesus Christ and become conscious of your own possibilities, you would grow out and for yourselves find God—and spiritual realities. Those who can see the infinite reach of themselves can see God, can strengthen themselves, and the spiritual world is open to them. Men are what they are because of a fatal disbelief in their own divinity."

The Presbyterian clergyman who sends us the foregoing for publication, says: "I would avoid the classroom of a professor, capable of such utterances, as I would avoid a pesthouse, and would so advise students."

The amiable *Eastern Methodist* may find food for reflection in the following from *The Presbyterian* of Philadelphia:

THE SHORTER BIBLE

"Professor Kent, of Yale, whose sympathy with German destructive criticism is well known, has produced a shorter Bible, assisted by collaborators from the Y. M. C. A. and Y. W. C. A. This book cuts out a great part of the Scriptures and introduces paraphrases of many passages. A resolution was introduced into the Assembly at St. Louis last May, protesting against this freedom with the Scriptures, and instructing the Board of Publication not to 'sell it or display it on its tables. After hot discussion, this was amended so as to refer the matter to the Board of Education, with instruction to discontinue its sale if found harmful.

The board is in no position to determine the hurtfulness of such a work. That is done after the book is sold, and far beyond their knowledge. The board will do well to take warning from this resolution against which many in the Assembly expressed dissent.

We forbear comment. The foregoing sufficiently speaks for itself.

Knowing God

URING my second year in the ministry I boarded with a coal miner. He was not a man of books or an abstract thinker; he arose very early in the morning, and went off to the mine, and did not come out until four o'clock in the afternoon, and then he dragged himself to the house more dead than alive. It that man's only means of ascertaining whether he had a Father depended upon his time and ability to enter upon the study of the great theistic argument, he was practically without hope in the world. Nevertheless, he knew God as few men have ever known Him.

He so impressed me with his life of love and faith in God that often in the evening I would go down to the family room and ask him to pray; and though his hands were grimy with the traces of his hard, servile labor, he did know the way of access to God, and often he brought to my heart such a vision of the divine as gave me direction and strength for many days. The pure-minded man shall find God whether he be vested in formal rules of logic and reasoning or not. Nor is it true, as a matter of fact, that acuteness of intellect discovers the higher moral truths. The disclosure of God is not contingent upon the intellectual faculties alone.—John Rhey Thompson.

The Editor's college friend, a man of pigmy body, but giant mind, and a heart as big as the round world. In his prime, he found few superiors; eloquent beyond words, a vision like a sunbeam, a wit that dazzled like the flash of a blade in the sun, but when cutting had to be done, his sword had a razor edge. Lost to his loved ones and lovers—how his fellows warned to him. To name him, now, after the years, brings a smile of sorrow; a jocular bite that made even the bitten laugh loudest; the peep into the skies that made this world radiant, but the other agleam. The Editor mousing through his Exchanges caught the name and read and gave the translated prophet, the brilliant preacher, an audience of thousands again. He knows it and rejoices. He knows God with the fullness for which he longed. How he would like to tell us what he knows.

The Assistant Mail Clerk's Confidential Monthly Letter Home

CONFIDENTIAL

Reading, Pa., Sept. 1, 1919.

MY DEAR BOB:—

Golly, the happenings of the last month were interesting. Of course you know my hobby is letters—I have them for breakfast, dinner and supper! Well, I went over a lot of the nicest letters, ever, the last month—one, a very sweet one, from a lady—she didn't sign herself Miss or Mrs., and so of course I don't know whether she is open, engaged, married, widow, or what; but she sure did write a sweet letter, and "jest natcherly" one wondered! I won't even tell you what was in it!

Then, another, the boss got the other day, and of which he felt real proud. This was from a prominent editor, a master in the art, and of large experience. The letter was handed to me to read. It was written in an interesting and companionable strain, and wound up by saying: "The 'CHAMPION' is well named. Its pebbles ('smooth stones') from the brook go straight to the impudent head of the swaggering Goliaths. The Lord be with thee!" That's worth while, isn't it?

You recall that last month I wrote I had just finished making out 1,000 bills for subscriptions due, and, just for the sake of jollying myself along, I speculated on what the boss might possibly do if *all* these subscribers who owed should suddenly be of one mind and each would send in his renewal; but all of a sudden awoke to the inevitable and usual course such efforts have a way of running! I then said I'd venture to bet a nice red apple that we would be lucky if we got 100 of these delinquent subscribers to send in their renewals. Well, a portion of a hundred *did* send in their renewals, for which we are grateful. But if you had taken up that bet last month you'd have lost your red apple sure for at least 950 out of that 1,000 list of subscribers just paid no attention to the bills whatever! And what is still worse, a number of these subscribers have now gotten two or three bills. Can you beat that!

I can now see you sit in your room and read that last sentence above over three or four times until you trust your senses! Several years ago I would have been just as innocent! Well, yes, that is the make-up of our family. If father did not attend to such matters very promptly mother was always there to *know* such matters were attended to. But I have discovered that there are very many families who were not brought up that way—they had a bringing up of their own we never heard of!

I agree with you that it is almost beyond belief how some of our best friends tantalize the publisher in innocent innocence! A publisher will worry about a hundred details in his business while others sleep, will put his last dollar in his periodical to add to its value and attractiveness, will pay for the time it takes a clerk to make out a thousand bills and see they are properly enclosed in the magazines, without complaining, always afraid his patrons might find fault; but then gets nervous and fidgety after he has made his best effort to get his friends to show him a little consideration and finds that *some* just won't! The boys around here would say *that's tough!* So do you and I think; but what can a poor mortal of a publisher do about it? All I know for him to do is to again get down on his sore knees and ask the Good Lord to help where his short-sighted children fail!

This just reminds me of a story I read again the other day. Gee, if a published would print such a thing he'd get mobbed. I know I may write it to you for I know you'll never make an effort to hurt a poor publisher. The story runs something like this: After a searching sermon the preacher asked all in the house who are paying their debts to stand up. Every man, woman and child, with one exception, rose to their feet. After seating the saints he asked all who did *not* pay their debts to arise, and the exception, a careworn, hungry-looking individual, wearing last summer's suit, slowly assumed a perpendicular position, when the parson asked him why it was he seemed to be the only man not able to meet his obligations? He answered: "I run a newspaper, and the brethren here who stood up are my subscribers, and—" "Let us pray," exclaimed the parson. I think that is a pretty pointed story—of course it wouldn't do to tell it to the boss' delinquents—they'd resent it!

Breakfast is ready; good-bye!

PAUL.

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday.

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There is not one that can be disproved. Some of these men that profess scholarship, up-todateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years—and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves."

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us. The evil is now spread like a most fell plague

justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it. One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day. The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"God bless the Bible Champion for its noble stand in defense o the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I am intensely interested in what you are trying to do. The BIBLE CHAMPION is a worthy periodical filling a most laudable place in religious literature. I feel that its readers are fortified in a thousand ways in their faith by its splendid articles in this faithless day in which we live."

"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

"I congratulate you on the new arrangement. I believe God is in this war for a purpose, and Jesus shall see the travail of His soul and be satisfied." One of the most distinguished ministers in the land.

"I congratulate you on the new dress and larger outlook of the BIBLE CHAMPION. From beginning to end it has a Bible sound—clear as a whistle and true as steel. I take it for granted that the policy is unchanged; 'They shall not pass.' God bless it and you." One of America's greatest preachers.

"So long as I can spare the price, you may count on me as one of your appreciative readers. To say that I like the CHAMPION is putting it mild. Would that Pastors and Laymen might rally to your support that such a defender of the faith might continue to give battle unto victory against the foes of Christianity."

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We want to at least **Double our present Subscription List.** We are ready to make the sacrifice; we hope our friends are ready to coöperate with us in our efforts—help share our responsibilities! Your friends will be glad to know of the **BIBLE CHAMPION** and may think you selfish for keeping the knowledge of it from them! Many of them will thank you for calling their attention to it!

One friend, attending a Public Gathering, sent us a list of 30 subscribers; another secured a Club of 9 subscribers after Prayer Meeting. You can do as well! Try it—see how easy it really is to raise a Club!

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This is our first concerted effort we are making to bring our subscription list up to what it ought to be, and we will have to depend on our friends to assist us in our campaign. If YOU are not able to take up this plan please suggest it to some one who can, and give him your assistance and encouragement—will you? Thanks! Make all money orders and drafts payable to

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ST. MATTHEW, 5.

15 [¶]The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gal'ī-lee of the Gēn'tiles;

A. D. 31.

[¶]Is. 9, 1, 2.

Luke 2, 7.

Luke 2, 32.

^mMark 1, 14,

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